Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10312

Two Discourses:

THE FORMER ON

Baptism with the Holy Ghost;

THE LATTER ON

Water-Baptism:

Originally compos'd for, and preach'd to, the Author's own Congregation, for which they were intended as a *Preservative* against the specious Errors of the *Quakers* in their Doctrines upon these Subjects; and now, after large Additions, and a great Number of marginal Notes, are sent into the World, in hopes they may become, in some measure, instrumental in convincing all Judicious and Impartial Persons among the *Quakers*, who are pleas'd to vouchsafe them a serious and deliberate Perusal, of their aforesaid Errors; and a Satisfaction to all others, who desire to see *Water Baptism* clearly demonstrated from Testimonies of Holy Writ, to be an *Institution* of *Christ* of perpetual Obligation.

By JAMES RUDD, Curate of *Garsdale*, in the Parish of *Sedbergh, Yorkshire*.

KENDAL:

Printed and Sold by THOMAS ASHBURNER.
M. DCC. XL.

(Price One Shilling and Sixpence.)

Rever mr Jowbgjinn

MATT. xxviii. 19.

Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

THESE Words are Part of the Diſcourſe which our Bleſſed Lord made to his Apoſtles, juſt before his Aſcenſion into Heaven: And they contain,

Firſt, A *Commiſſion* given to his ſaid Apoſtles, and, in them, to all their lawful Succeſſors in the Goſpel Miniſtry, of making all the World his Diſciples. *Go ye, and teach* (in the Original, *diſciple*) *all Nations*,—or make all Nations my Diſciples.

Secondly, The *Form* or *Rite* to be obſerved in *diſcipling* all Nations; namely, by *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

My Deſign is to enquire what that Baptiſm is which Our Saviour here orders his Apoſtles to adminiſter in *diſcipling all Nations*. And ſuch an Enquiry as this will, I hope, be thought neither trifling, nor unſeaſonable, in this Age and Country, that abounds ſo much with a

Sect of Christians, who under the Pretence of embracing a more pure and spiritual Religion than the rest of the believing World, have quite laid aside the Use of *Water Baptism* and the *Lord's Supper*, (those solemn and sacred Rites which Christ himself, for most Wise and Good Purposes, instituted;) judging them not worth their Observance; they having obtain'd, as they say, the *Substance* of which these Sacraments are but *Shadows*.

Particularly, with regard to *Water Baptism*, they style it, in their most temperate Language, a mere *carnal* or *Jewish Ceremony*, and a Type or Figure only, of the *spiritual Washing* of Christ: And because all the *Types* of the Law are abolished by the Appearance of Christ, the *Antitype*, therefore is *Water Baptism* abolish'd, and gives place to the *Baptism with the Holy Ghost*; which they maintain to be the only Baptism now in force under the Gospel Dispensation. And this very Text, I am now upon, which hath been judged by the whole Christian Church * for seventeen hundred Years, to be the strongest Argument for a *literal* Baptism, they have so wonderfully interpreted, as to make it support their *figurative* or *spiritual* one.

I shall

* I must except a few nominal Christians in the primitive Times, as well as some of later Ages, which the Quakers themselves, when they know their other Errors, will not stick to brand with the Name of *Hereticks*. —See BINGHAM's Antiq. Vol. 4. Chap. 2. of Book 11.

I shall not here make it my Business to examine whether or no *Water Baptism* was one of those *Types* under the *Law*, that prefigur'd any thing concerning Christ or his Religion; because the Event of such an Examination would decide nothing with any Certainty in the present Debate. For should it happen to be no *Type* belonging to the *Law*, it will not follow that *it is* an *Institution* of Christ. And, if it should be made never so manifest that it was such a *Type*, neither will it follow that *it is not* an *Institution* of Christ, For why might not Our supreme Lord and Saviour adopt an antiquated Right of Moses to serve new Purposes under his own OEconomy?

The most substantial and irrefragable Argument that *Water Baptism* is a Gospel Institution, is the express Declaration of Christ himself, or of an inspir'd Apostle. This is the Argument I shall now insist on, the Text affording the Foundation on which I must build. *Go ye, and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

It is agreed on both Sides, that the Baptism Our Saviour here commands his Apostles to administer in *Discipling* all Nations, is the only Baptism appointed by him to be used for that purpose to the End of the World. The Question then to be controverted is this; *viz.* Whether this *Baptism* be that which is called in Scripture, *Baptism with the Holy Ghost*, as

the Quakers contend it is, or it be *Water Baptism.*

And here I shall prove

1*st.* That the *Baptism* in the Text is not that which is in Scripture called *Baptism with the Holy Ghost*; And when this is once sufficiently made good, there will be no Trouble to prove

2*dly.* That it is *Water Baptism;* since no other Baptism but either the one or the other, can possibly here be meant.

1*st.* I am to prove that the *Baptism* in the Text is not that which in Scripture is call'd *Baptism with the Holy Ghost.* This I shall endeavour to do by shewing you the true Scripture Sense of this *Baptism.*

The first Person that ever in express Terms spoke of the *Baptism with the Holy Ghost* was JOHN *the Baptist,** the Forerunner of Christ, who *when he saw many of the Pharisees and Saducees come to his Baptism,* said, *I indeed baptize you with Water unto Repentance, but he* (namely Christ) *that cometh after me --- shall baptize you with the Holy Ghost and with Fire.*† This

* JOEL indeed had propheſy'd of this Baptism under the Phrase of *God's pouring out his Spirit upon all Flesh*; which will be considered in a more proper Place.—

† *With Fire* — that is, in the Appearance of Fire; for so the Holy Ghost appeared in the extraordinary Descent on the Day of Pentecost, hereafter mentioned.

It will not be amiss here to observe that the Quakers lay a mighty Stress upon this Place of Scripture in maintaining *Baptism with the Holy Ghost* to be the only Baptism in force under

This Account we have from St. MATT. 3. xi. And the three other Evangelists record the same with no material Variation.

Here then is a Prophecy that Christ, who was then just about to enter upon his great Office of publishing the Gospel, should *baptize* those that would believe in him and become his Disciples *with the Holy Ghost*. Let us next enquire when it was that Christ did actually administer *this Baptism with the Holy Ghost*: for this is a matter of considerable Importance in discovering the true Scripture Sense of this Baptism. And here, 'tis evident beyond all Contradiction, that Christ did never administer This

under the Gospel Dispensation. The *Baptist*, say they, here plainly *contradistinguishes* betwixt his own *Baptism with Water*, and Christ's *with the Holy Ghost*: and since JOHN's Dispensation is set aside by the Promulgation of the Gospel, therefore *Water Baptism*, which was a Rite of initiating Disciples unto JOHN, is set aside also, and gives place to the *Baptism with the Holy Ghost*, which is now commenc'd, and is the only Baptism under the Gospel. Now, in Confutation of this Reasoning, 'tis obvious to remark, that there is no such *Contradistinction* (as the Quakers love to call it) betwixt the two Baptisms, as will oblige us to conclude that *Water Baptism* is grown obsolete, or is annull'd by the Establishment of Christianity. All that can be justly collected from the *Baptist's* Declaration above cited is this; that as for himself, he could do no more for those that professed themselves his Disciples than *baptize them with Water for the Remission of Sins*; but Christ, if they would become his Disciples, would *baptize them with the Holy Ghost*; which does by no manner of Construction imply, that Christ would *not* baptize those that believed in him with Water. 'Tis only said, *He shall baptize you with the Holy Ghost*, but not a Word that he should *not* baptize them with Water also. And tho' Water Baptism, as a Rite of initiating Disciples to JOHN, is abolished, yet as 'tis

This Baptiſm during his *bodily* Reſidence on Earth. For St. JOHN (Ch. 7. 37, 38.) having related that JESUS *in the laſt Day, that great Day of the Feaſt* (of Tabernacles) *ſtood up and cried* to the Jews aſſembled in the Temple, *ſaying, If any Man thirſt, let him come unto me and drink; he that believeth on me, as the Scripture ſaith, out of his Belly ſhall flow Rivers of living Water,* tells us in the following Verſe, *this* JESUS *ſpake of the Spirit, which they that believed on him ſhould receive; for,* ſays he, *the Holy Ghoſt was not yet given, becauſe* JESUS *was not yet glorified.* The *Giving of the Holy Ghoſt,* mentioned by the Evangeliſt, is unqueſtionably what the Baptiſt meant by *Baptiſm with the Holy Ghoſt*; and from hence it evidently appears, that *hitherto* that Baptiſm with the Holy Ghoſt was not conferred: And the Reaſon here given why it was not

'tis a Rite of initiating Diſciples to Chriſt, it is ſtill in force. If the Quakers inſiſt, that to make both *Water* Baptiſm and the *Spiritual* in force under the Goſpel, is to ſet up two Baptiſms, contrary to that of the Apoſtle (*Eph* 4. 5.) *One Lord, One Faith, One Baptiſm.* I anſwer, that the Apoſtle in that Place does not abſolutely affirm that there is no more than *One* Baptiſm in force under the Goſpel; but that as there is but *One Lord,* the Author of Chriſtians Salvation, and *One Scheme of Faith* revealed by that *One Lord,* ſo there is but *One Baptiſm* made uſe of in making Men Diſciples of that *One Lord,* and Profeſſors of that *One Scheme of Faith.* Now this is all ſtrictly true. There is *One Lord,* and *One Faith,* and *One Baptiſm,* and no more than One, adminiſter'd in initiating Diſciples to that *Lord,* and ſealing them Profeſſors of that *Faith*, and this Baptiſm is that of *Water*; as will be prov'd hereafter. And yet another Baptiſm, namely, that of the *Holy Ghoſt,* might be in uſe for other purpoſes, as was really the Caſe.

not *hitherto* conferr'd, is, *becauſe* JESUS *was not yet glorified*: And then further, as Chriſt's *Glorification* did not commence till his Aſcenſion to the Right Hand of God in Heaven,* this Baptiſm therefore was not till that Time to be adminiſter'd, What will make the matter ſtill clearer, if poſſible, is the Teſtimony of St. LUKE, who, *Acts* 1. 4 5., tells us, that JESUS *being aſſembled together with his Apoſtles*, juſt before his Aſcenſion, *commanded them that they ſhould not depart from Jeruſalem, but wait for the Promiſe of the Father, which, ſaith he, ye have heard of me; for* JOHN *truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence.*

From which Paſſage it is undeniably manifeſt, that the Baptiſm with the Holy Ghoſt was not adminiſter'd during Our Saviour's *bodily* Reſidence on Earth; not even to his Apoſtles themſelves, much leſs to every common Believer; but that it was only promis'd by Our Lord on the Day of his Aſcenſion, that it ſhould be given *not many Days* after.

Now the preciſe Time when this Baptiſm was firſt adminiſter'd, we have a full Account of in the 2d Chapter of the *Acts*, in theſe Words. *And when the Day of Pentecoſt*, which was the tenth Day after Chriſt's Aſcenſion, *was fully come, they* (that is, the Apoſtles and Diſciples, to the Number of about 120) *were*

* *Luke* 24. v. 26.—*Heb.* 10. 12.—*John* 17. 1, 2.—*Acts* 2. 33.

were all with one accord in one Place; and suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them; and they were all filled with the Holy Ghost.

Now that this *Visible Descent* of the *Holy Ghost*, in the Appearance of *cloven Tongues*, upon the Apostles, &c. is the *Baptism* therewith, which Christ was to administer, is evident from hence; namely, This Baptism was never administer'd during Christ's *bodily* Residence on Earth; but on the Day of his Ascension into Heaven he commanded his Apostles that they should **go into all Nations and preach his Gospel, beginning at Jerusalem*; but that they should not set about this great Work of preaching his Gospel, even at *Jerusalem* itself, 'till they had †*received Power from on high, the Promise of the Father*, or *Baptism with the Holy Ghost*, which should be conferr'd on them *not many Days* from thence: As therefore this *Visible, Extraordinary Descent of the Holy Ghost* upon the Apostles, on the Day of Pentecost happened just ten Days after Christ's Ascension, the Day he had promised it should be given *not many days hence;* and since nothing befel the Apostles in the intermediate Space betwixt Christ's Ascension and

* *Matt.* 28. v. 29.—*Mark* 16. 15.—*Luke* 24. 47.
† *Luke* 24. 49. — *Acts* 1, 4, 8.

and this Day of Pentecoſt, that can with any Shew of Probability be called *Baptiſm with the Holy Ghoſt*, and ſince the Apoſtles did actually on this Day begin to preach the Goſpel at *Jeruſalem*, which they were not to do 'till *baptized with the Holy Ghoſt*, it follows, by the moſt undeniable Conſequence, that this *Viſible, Miraculous Deſcent*, or *Effuſion* of the *Holy Ghoſt* on the Apoſtles, on this Day of Pentecoſt, was that *Baptiſm with the Holy Ghoſt* expreſsly mentioned firſt by JOHN the *Baptiſt*, and which afterwards Chriſt himſelf promis'd he would confer upon his Diſciples; and that it was now, and never 'till now, adminiſter'd under the Goſpel Diſpenſation. --- But that this Matter may be put out of all manner of Doubt, if any Doubt yet remain, I ſhall add the Teſtimony of St. PETER. This Apoſtle, we are told, *Acts* 10. was ſent by the Spirit of God to convert the Centurion CORNELIUS to the Chriſtian Faith; and that, *as he was preaching* to him and his Company, *the Holy Ghoſt fell on them all.* And this *Deſcent* of the *Holy Ghoſt* was in the very ſame manner with that on the Day of Pentecoſt before ſpoken of; for St. PETER himſelf, rehearſing the Account of this *Miraculous Deſcent* in the following Chapter, tells us, *As I began to ſpeak*, to CORNELIUS in order to convert him, *the Holy Ghoſt fell on them*, i. e. on CORNELIUS and his Company *as on Us* the Apoſtles *at the Beginning* of preaching the Goſpel at *Jeruſa-*

lem, which was on the aforesaid Day of Pentecost. *And then*, says he, *remembred I the Word of the Lord, how that he said*, JOHN *indeed baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.*

Thus, I hope, it is sufficiently demonstrated that the *Baptism with the Holy Ghost* was never administred under the Christian Dispensation 'till the Day of Pentecost first ensuing Our Lord's Ascension into Heaven.

It is now time to shew you what is the true *Scripture Sense* of this Baptism, or, in other Words, what Spiritual *Powers*, *Gifts*, *Graces*, or *Privileges* this Baptism is in *Scripture* said to have conferred. And here it is necessary to be remark'd, that the *Holy Ghost* is in Scripture said to confer two very different Sorts of Gifts; the one *absolutely* necessary towards the Salvation of Christians, as being such without which no Man can repent, nor practise that sincere Holiness so strictly required in the Gospel: And the Gifts of this Sort are called the *Ordinary*, *Universal*, *Sanctifying*, *Saving Graces*, or *Operations* of the Spirit. The other Sort of Spiritual Gifts were those that the *Holy Ghost* bestowed on the Apostles, and the Generality of Believers in the Apostolick Age, purely on the account of proving the Truth of the Christian Religion, and propagating it the faster and more effectually in the World. Such were the Faculty of *speaking foreign Languages instantaneously*,

neouſly, Immediate Inſpiration, Prophecy, Miracles, and the Like. And theſe are diſtinguiſhed by the Name of *Extraordinary, Miraculous* or *peculiar* Gifts of the Spirit: And theſe Gifts were never neceſſary to ſanctify Men's Hearts, and reform their Manners; Nay, a Man might be very wicked at the time he was in the actual Poſſeſſion and Exerciſe of them: * Nor are they at all neceſſary in theſe later Ages of Chriſtianity for any of theſe Purpoſes for which they were given in the Primitive State of the Church.

It remains then to be determined whether of theſe two Kinds of Gifts the *Baptiſm with the Holy Ghoſt* beſtowed; whether the *Ordinary*, or the *Extraordinary*. But after what has been proved concerning the Time when this Baptiſm was firſt adminiſtred, there will be no Difficulty in deciding this Queſtion.

For, 1ſt, The *Baptiſm with the Holy Ghoſt* cannot be underſtood to ſignify the *Ordinary ſanctifying* Gifts of the Spirit, which were *abſolutely*

* See MATT. 7. 22, 23. ——— It may be fairly collected from 1. COR. 12. that there was great Strife, Maligning, and Diſorder among the *Corinthians* who were endow'd with the *Extraordinary* Gifts of the Spirit; even about the Honour or Precedency belonging to each of theſe Gifts. ——— Vid. LOCKE in Locum. Moreover St. PAUL in the next Chapter, in ſaying, *Though I ſpeak with the Tongues of Men and Angels, and have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledge, and though I have all Faith, ſo that I could remove Mountains, and have no Charity,* plainly ſuppoſes a Man may have all theſe *Extraordinary* Gifts of the Spirit, and yet want *Charity*, and conſequently be a very wicked Man.

lutely neceſſary to the Salvation of Chriſtians, becauſe, as I have juſt ſhewn, this Baptiſm was never adminiſtred or conferred till the Day of Pentecoſt firſt enſuing Our Lord's Aſcenſion. For if *Baptiſm with the Holy Ghoſt* ſhould conſiſt in the *ſanctifying, ſaving* Gifts of the Spirit, and yet was never adminiſtred till after Our Saviour's Aſcenſion, it will follow, that Chriſt had not one true Diſciple, not one that ſavingly believed in Him, during the whole Courſe of his three Years Miniſtry on Earth: Nay, that not any one of his twelve Apoſtles themſelves, whom, nevertheleſs, he had affirmed to be * *the Salt of the Earth*, and *the Light of the World*, and to be *clean through the Word which he had ſpoken.* JOHN 13. 10.——15. 3. whom he honoured with the Appellation of ** *Branches* of himſelf *the Vine*; and *becauſe they were not of the World, he had choſen them out of the World*, and *as the Father had loved him ſo had he loved them*; and *becauſe they had loved him, and believed that he came out from God*, therefore did *the Father himſelf Love them.*† I ſay, not one of the twelve Apoſtles themſelves were all that Time in a State of *Sanctification* and *Salvation*; not PETER, who had ſo earneſtly affirmed to Chriſt that

* MAT. 5. 13, 14. —— ** JOHN 15. 5, 19.— 9. ——
† JOHN 16. 27. —— Many more Teſtimonies may be met with in the Evangeliſts, proving the Apoſtles to have been already in a State of Holineſs, or ſanctified by the ordinary Grace of the Holy Ghost.

that he loved him, and appealed to Christ's own Knowledge for the Truth of what he had affirmed; JOHN 21, 15. and after his Denial of him repented so heartily; MAT. 26, 73. Not JOHN himself, who is called, by way of Eminence, * *the Disciple whom* JESUS *loved*. If *Baptism with the Holy Ghost* be taken to mean the *Common Saving* Gifts of the Spirit, it evidently follows, Christ had not one true Disciple upon Earth, not one that was *sanctified*, and in a State of *Salvation*, till the Pentecost after his Ascension; which is a Doctrine so shocking and repugnant to plain Accounts of Scripture, that it ought never to be admitted for true.

It must be owned, indeed, that these *Ordinary sanctifying* Gifts of the Spirit may with Propriety enough be styled *Baptism with the Holy Ghost*, if we please. Thus our holy Church hath taken the Liberty to call them; † and

* JOHN 13, 23. — 20, 2. — 21, 20.

† Office of Baptism, both for Infants and those of riper Years, in the Address of the Minister to the Congregation, at the Beginning of the Office; But that our Church means by this Baptism the *sanctifying* Gifts of the Spirit is evident from the Prayers following, where we meet with the following Phrases. *Wash him and sanctify him with the Holy Ghost*, 1st Prayer. — *that he coming to thy holy Baptism may receive Remission of his Sins by spiritual Regeneration.* 2d Prayer, &c. — It is the Sense of our Church that the *sanctifying* Grace of the Spirit is conferred by Water Baptism on all worthy Recipients thereof. But that the Baptism with the Holy Ghost, according to the *Scripture Sense*, was not any Part of Water Baptism, but an entire Baptism of itself, is demonstrable from *Acts* 8. 15, 16, 17. Ch. 10. 44, &c. Ch. 19. 5, 6.

and ſo have many of the Fathers and Divines of all Communions; but ſtill I inſiſt, that the *Ordinary* Gifts of the Spirit are never once ſtyled *in Scripture*, *Baptiſm with the Holy Ghoſt*, and are never there deſigned to ſignify that *Baptiſm* which Chriſt never adminiſtred to any of his Diſciples till after his Aſcenſion into Heaven.

Secondly, Even according to the Quakers own Explanation of the manner how the *Baptiſm with the Holy Ghoſt* was conferred, this Baptiſm could not conſiſt in the *ſanctifying* Gifts of the Spirit. For when it hath been pleaded againſt them by our own Writers (how juſtly I will not ſay) that the *Baptiſm with the Holy Ghoſt* could not be conferred by Men; they have anſwered, * 'That tho' it could 'not be wrought or conferred without Chriſt 'and his Grace, yet it is *inſtrumentally* done 'by Men, fitted of God for that purpoſe; 'namely, by their outward Teaching: Ac-'cordingly, St. PAUL's Commiſſion was, *to 'turn People from Darkneſs to Light*, and 'convert them to God; and whoever, by 'the Preaching of the Goſpel Miniſters, and 'the Reception of the good Spirit, which 'was thereby, as a *Means*, conveyed to them, 'were *turned from Darkneſs to Light, and 'from the Power of Satan unto God*, and had their

* BARCLAY's Apol. Prop. 12. Sec. 8.——BESSE's Defence of Quakeriſm, Sec. 15. Page 279. ——FORSTER's Anſwer to the Norfolk Letter, p. 90.— CLARIDGE's Lux Evang. atteſt. 3d Argument againſt Water Baptism.

'their Hearts wash'd and purified from sinful 'Defilements, were *baptized with the Holy 'Ghost.*' But according to this Notion of *baptizing with the Holy Ghost*, JOHN *the Baptist* could administer this Baptism as well as any of the Apostles. For thus saith the Angel to ZACHARIAS, concerning JOHN. *Many of the Children of Israel shall he turn to the Lord their God, and he shall go before him in the Power and Spirit of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord* * Thus also prophesied ZACHARIAS himself concerning his said Son. *Thou Child shalt be called the Prophet of the Highest; for thou shalt go before the Face of the Lord, to prepare his Ways, to give Knowledge of Salvation unto his People by the Remission of their Sins.*

These are the Predictions concerning JOHN's Ministry: And accordingly, the first News we hear of him after he entered upon his Office, was his calling upon the Jews to †*Repent*, and exhorting them *to bring forth Fruits meet for Repentance* And, no doubt, of those vast Numbers that came to his Baptism, *confessing their Sins*, many were sincere Penitents; and by the Co-operation of the Spirit, became *Regenerate* in their Lives, and embraced the *Know-*

* LUKE 1. 16. † MAT. 3. 2, 8.—MARK 1. 4. LUKE 3. 3, 8.

*Knowledge of Salvation.** From hence then I argue, that since JOHN *the Baptist* was an *Instrument* in God's Hands, as well as the Apostles and other Ministers of the Gospel, of *enlightening the Minds* of many of the Jews, and converting them from their Evil Ways to serve God in true Amendment and Holiness of Life, and yet, notwithstanding, was not qualify'd or empowered *to baptize with the Holy Ghost*, as is evident from the Scriptures before cited, and as the Quakers themselves not only allow, but contend, it undeniably follows, that this *Baptism with the Holy Ghost* does not consist in the *Ordinary, saving, sanctifying* Gifts of the Spirit, our Adversaries themselves being Judges. — Therefore,

Thirdly, And to come to the Point, The *Baptism with the Holy Ghost* always, and only, signifies *in Scripture* a Conferring the *Extraordinary* or Miraculous Gifts of the Spirit. This appears,

In the First Place, not only from its having before been prov'd that this Baptism did not consist in the *Ordinary* Gifts of the Spirit; but moreover, from the Circumstances under which Our Saviour promis'd this Baptism to his Apostles on the Day of his Ascension. He had

* APOLLOS, we are told, (*Acts* 18. 24, 25.) tho' a Jew, *and knowing only the Baptism of* JOHN, *was*, however, *mighty in the Scriptures, and instructed in the Way of the Lord, and was fervent in the Spirit, and spake and taught diligently the Things of the Lord.* ——— But no Disciple of JOHN, as such, was baptized with the *Holy Ghost*.

had told them, (LUKE 24. 47) that *Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations, beginning at Jeruſalem*, and that they were to be *Witneſſes of theſe things*, or Preachers of theſe Doctrines; which are by a uſual Figure in Scripture put for the Whole of the Goſpel Religion: And then 'tis added in the 49th Verſe, *And behold I ſend the Promiſe of my Father* (or Baptiſm with the Holy Ghoſt*) *upon you: But tarry ye in Jeruſalem until ye be endued with Power from on high.* In which Paſſage here is a Commiſſion given the Apoſtles of preaching the Goſpel among all Nations, *beginning at Jeruſalem*; but they were ordered to tarry in that City, and not ſet upon their Office, till they had received *the Promiſe of the Father*, or *Baptiſm with the Holy Ghoſt*. As therefore this Promiſe of this *Baptiſm* was made to the Apoſtles immediately after the Commiſſion was granted them for publiſhing the Goſpel; which Office, notwithſtanding, they were charged not to enter upon 'till this Baptiſm was conferred upon them, is it not moſt obvious and natural to conclude, that it was promis'd *purely* to enable them effectually to execute their Miniſterial Commiſſion? But this it is morally impoſſible they could do, 'till endued with the *extraordinary* Gifts of the Spirit. More-

* So the Promiſe of the Father is explained in the parallel Place, *Acts* 1. 4, 5. which ſee.—See alſo JOHN 15. 26.—and Ch. 16. 7, 8, 9, 10, 11, 13.

Moreover, this *Baptism* is here call'd *Power from on high*, because, no doubt it would quality them *powerfully* to preach the Gospel, and to demonstrate the Truth thereof by the Attestation of Signs and Wonders effected by the Spirit. Accordingly St. PAUL tells the *Corinthians*, *My Preaching was in Demonstration of the Spirit and of Power* * 1 *Cor.* 2. 4. And to the Romans he writes, Ch. 15. v. 19. that *through mighty Signs and Wonders by the Power of the Spirit*, he had been able to make the Gentiles obedient, and *had fully preached the Gospel of Christ from Jerusalem round about unto Illiricum.* It is therefore sufficiently manifest, from the Circumstances under which the *Baptism with the Holy Ghost* was promis'd the Apostles, that it consisted in the *Extraordinary* Gifts of the Spirit only.

But if this Argument should not be thought conclusive enough, I shall,

Secondly, Produce such explicit Testimonies from express Declarations of Scripture, as will clear the Doctrine I am defending against all reasonable Doubt or Objection. For I shall ven-

* 'There were two Sorts of Arguments wherewith the Apostle confirm'd the Gospel; the One was the Revelations 'made concerning Our Saviour by Types and Figures and 'Prophecies of him under the Law; the other Miracles and 'miraculous Gifts accompanying the first Preachers of the 'Gospel in the publishing and propagating of it. ——The 'latter of these St. PAUL here calls *Power*; the former in 'this Chapter he terms *Spirit*; so Ver. 12, and 14, *Things 'of the Spirit of God*, and *spiritual Things*, are Things re-'vealed by the Spirit of God, and not discoverable by our 'natural Faculties.' LOCKE's Note on the Place.

venture to affirm, that wherever in Scripture the Spiritual *Effects* or *Operations* of this Baptism are mentioned, there only the *Extraordinary* Gifts of the Spirit are mentioned, and no other Sort of Gifts whatever.

For Proof of this let us look back to the Account of the Descent of the Holy Ghost on the Day of Pentecost before spoken of, *Acts* 2. where, after 'tis said, that *there appeared unto them cloven Tongues like as of Fire*, and that *it sat upon each of them*, and that *they were all* thereby *filled with the Holy Ghost*, it follows, *and began to speak with Tongues as the Spirit gave them Utterance*. Here the sacred Historian manifestly ascribes *Speaking with Tongues*, which was one of the *Extraordinary* Kind of Spiritual Gifts, to be the Effect of the Apostles being *filled*, or *baptized* with the *Holy Ghost*; and not a Syllable is spoken of their being then endu'd with any one *Common*, *Sanctifying*, or *Saving* Spiritual Grace. Again,

2*dly*, St. PETER himself in this very Chapter affords us the like; nay, much stronger Evidence, that the *Effects* of the *Baptism with the Holy Ghost* should be restricted to the *Extraordinary* Gifts only. For when some of the Jews, upon hearing the Apostles, immediately after this Descent of the Holy Ghost, *speak divers Languages, mocked them, and said they were full of new Wine*, PETER *answered, these Men are not drunk as ye suppose, but this* (this Faculty of speaking divers Languages) *is*

that which was spoken of by the Prophet JOEL. And then he repeats the Prophet's Words, Ch. 2. v. 28. which are these. *And it shall come to pass in the last Days, saith God, that I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy, and your Young Men shall see Visions, and your Old Men shall dream Dreams; and on my Servants and on my Handmaids will I pour out in those Days of my Spirit, and they shall prophesy.* —— I have before proved that this *Effusion* of the *Holy Ghost* on the Day of Pentecost was the *Baptism with the Holy Ghost.*

Now then, as St. PETER in this Place, by ascribing the Apostles speaking divers Languages to be the Completion of JOEL's aforesaid Prophecy, makes that Prophecy to contain a Promise of *Baptism with the Holy Ghost*; and as neither in JOEL's Prophecy,* nor in this Completion of it mentioned by the Apostle, there is any but *extraordinary* Gifts spoken

* If in this Prophecy of *Baptism with the Holy Ghost* the *Ordinary, sanctifying* Gifts of the Spirit be intended as well as the *Extraordinary*, is it not surprizing that *these* should be so particularly mention'd, and not a Syllable concerning *those*? It is not once said, *God shall pour out his Spirit upon all Flesh*, either to work in them *Goodness and Righteousness*, (*Eph.* 5. 9.) or to inspire them with *Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness*, and *Temperance*. (*Gal.* 5. ver. 22, 23.) or to *purify their Souls in obeying the Truth.* (I. PETER 1. 22.) or *to make them Sons of God.* (*Rom.* 8 14.) or to *save them by its Regenerating* Influence (TITUS 3. 5.) or the like. Is it not therefore without the least Ground, that the Quakers, from this Prophecy, plead that the *sanctifying* Gifts of the Spirit are conferred in *Baptism with the Holy Ghost*, as well as the *Extraordinary*?

ken of, (namely in JOEL the Gift of *Prophecy*, *seeing Visions*, *Dreaming Dreams*; in the Application of the Apostle, *speaking with Tongues*) can any thing be more evident than that, as far as appears hitherto from Scripture, *Baptism with the Holy Ghost* consists only in the *Extraordinary* Gifts of the Spirit?

Thirdly and lastly, let us review the Account of CORNELIUS his Conversion, related *Acts* 10. This Centurion, we are told, *was a devout Man and one that feared God, with all his House, and gave much Alms to the People, and prayed to God always*, and therefore we may be sure he was already endow'd with the *sanctifying* Gifts of the Spirit. Nevertheless he was not yet *baptized with the Holy Ghost*. For as PETER was preaching to him in order to his Conversion, *then the Holy Ghost fell on* him and all *them that heard the Word*; that is, they were now *baptized with the Holy Ghost*. What then was the Effect of this Baptism? Why, we are told, that *they of the Circumcision which believed were astonished, as many as came with* PETER, *that on the Gentiles also, viz.* CORNELIUS and his Company, *was poured out the Gift of the Spirit*; *for they heard them speak with Tongues*. They heard them *speak with Tongues*, which is one of the *Extraordinary* Gifts of the Spirit; but not so much as a Hint is given of their being by this *Baptism* endowed with any of the *Ordinary* or *sanctifying* Graces thereof.

I might

I might go on to examine all those * Passages in the *Acts* and the *Epistles* which mention the *Holy Ghost's* being *given*, or of Believers being *filled* therewith, and shew how perfectly they either favour, or, at least, do not contradict this Account of *Baptism with the Holy Ghost*; but these I have already considered, being so decisive and full to my purpose, and the only Passages in the whole New Testament, if I remember right, where this *Baptism* and its *Effects* are expressly mention'd together; and being well assured our Adversaries cannot produce one Text in all the Scriptures to invalidate this Account, I shall conclude this Head, and take it for granted, That *Baptism with the Holy Ghost* does *in Scripture* always, and only, signify the Conferring the *Extraordinary* Gifts of the Spirit; such as *Speaking with Tongues, Immediate Inspiration, Prophecy, Miracles*, and the like.

And

* It won'd have been endless to have cited and critically examin'd all those Places.—Besides, as I conceive that the Holy Ghost is in Scripture said to be *given*, or Believers *filled* therewith, with regard to the *Ordinary* Gifts of the Spirit as well as the *Extraordinary*; therefore even tho' the Case should happen that the *Ordinary* Gifts of the Spirit are set down as the *Effects* of the *Holy Ghost's* being *given*, or Men *filled* therewith, it will not follow, that the *Baptism with the Holy Ghost* consists in the *Ordinary* Spiritual Gifts: because those Phrases are of an ambiguous Interpretation, sometimes being to be understood of the *Ordinary*, sometimes of the *Extraordinary* Gifts. But *Baptism with the Holy Ghost*, I affirm, always consists in the *Extraordinary* Gifts only, if the *Effects* mentioned along with that Baptism be the surest Rule of Judging what it is.

And as this is the true Scripture Senſe of *Baptiſm with the Holy Ghoſt*, it is obvious to remark, that this Baptiſm was intended only for the infant State of the Goſpel; and that it hath, in fact, entirely ceas'd upwards of Thirteen hundred Years ago.

During the Age in which the Apoſtles liv'd, it muſt be own'd this *Extraordinary Spiritual Baptiſm* was very common, few ordinary Chriſtians, I ſuppoſe, if any, being without ſome one or other of the Gifts thereof. And this may ſerve as a true Interpretation of that Place in the *Acts* 2. 38, 39. which the Quakers would fain wreſt to ſupport the *Univerſality* and *Perpetuity* of this Baptiſm. The Words are, *Then* PETER *ſaid unto them, Repent and be baptized every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt: For the Promiſe is unto you and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call.** Where it is very obſervable, Firſt, that the Gift of the Holy Ghoſt

* 'The Senſe of the Apoſtle ſeems to be this; viz. that 'the Promiſe of *Baptiſm with the Holy Ghoſt* was not limited 'to any particular Nation or People, as many of God's Pro'miſes had before been, but did belong to all Nations, out 'of which God would chuſe ſuch Perſons as ſhould to him 'ſeem moſt proper, and pour upon them the ſame Gifts 'which they then ſaw poured forth upon the Apoſtles and 'others. And this was exactly verified in thoſe days. For 'ſome Perſons out of every Nation under Heaven where the 'Goſpel was planted, had ſome one or more of theſe *Extra*'*ordinary* Gifts beſtow'd upon him.'—Dr. STEBBING's Polemical Tracts.—Where ſee his Reaſons for this Interpretation,

Ghoſt here promis'd the Jews, their Children, and all that are afar off, is that Gift *in particular* of *ſpeaking with Tongues*, which theſe Jews had juſt heard the Apoſtles exerciſe, and which the Quakers themſelves will acknowledge was of the *Extraordinary* Kind, and confined to the apoſtolic Age. — But, Secondly, If the Gift of the *Holy Ghoſt* muſt be underſtood, in general, to ſignify all thoſe Gifts which were conferred on the Apoſtles on the Day of Pentecoſt, it is apparent from what I have diſcours'd before, that theſe were all of the *Extraordinary* Kind, as well as that of *Speaking with Tongues*: And then, as the Promiſe of theſe Gifts is the ſame with that of JOEL before cited, of *God's pouring out his Spirit upon all Fleſh in Prophecy*, and in Revelations by *Dreams* and *Viſions*, which are all ceas'd many Centuries ago; the Gifts here promiſed muſt be limited to the ſame Period, and be acknowledged to be ceas'd likewiſe.

Thirdly, The *Extraordinary* Gifts of the Spirit mentioned by Our Saviour, MARK 16. Ver. 17. are as *univerſally* and *perpetually* promiſed, as thoſe in the Text under Conſideration. *And theſe Signs*, ſays he, *ſhall follow them that believe; In my Name ſhall they caſt out Devils, they ſhall ſpeak with new Tongues, they ſhall take up Serpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay Hands on the ſick, and they ſhall recover.* But all theſe *Signs* or *Extraordinary* Gifts of the

the Spirit are confeſſedly ceaſed; and why therefore ſhould we not conclude that thoſe we are diſputing about are ceaſed too? ſince the Promiſe of *their Perpetuity* is no more general than of *theſe*. In a Word then, all that the Paſſage under Conſideration can be taken to mean is, that the *Baptiſm with the Holy Ghoſt*, or the *Extraordinary* Gifts of the Spirit ſhould in thoſe Times be very common if not univerſal; and this we not only allow, but contend for.

And as in thoſe Times this *Baptiſm with the Holy Ghoſt* was very common, ſo the ſpeedy and more effectual Propagation of the Goſpel neceſſarily required it ſhould be ſo.* Except the poor illiterate Apoſtles themſelves had been thus baptized. 'tis, morally ſpeaking, impoſſible they ſhould have made a ten thouſandth Part of the Converts they did: And except the other Miniſters of the Goſpel, and the Generality of *Lay* Chriſtians alſo, had enjoyed this Baptiſm, the Faith of Chriſt could not have ſpread ſo faſt, nor have been ſo firmly eſtabliſhed as it was. But as before the Apoſtles left the World, the Canon of Faith was filled up, and all committed to Writing; and infinite Numbers of Men in almoſt all the inhabited Regions of the Earth had embraced Chriſtianity; and ſome of theſe Men of

* For further Satisfaction in this Point, See the 4 firſt Chapters of D'Oyley's Second Diſſertation.

of Authority and Learning; that could befriend the true Religion with temporal Encouragements, as well as support it by Dint of human Argumentation; then, as there was less Occasion for the *Baptism with the Holy Ghost*, so Church History informs us it became less common: And in little above two Hundred Years after, (Christianity having made greater and greater Progress in the World, *Kings having become it's Nursing Fathers, and Queens it's Nursing Mothers*,*] this Baptism became more and more rare; and in the End of the Fourth Century after Christ, it was so wholly ceas'd, that from that time to this, perhaps scarce twenty Instances, credibly recorded, can be produced of any one *Extraordinary* Gift of the Spirit being exercis'd.† It must be acknowledged indeed, that the Church of *Rome* hath formerly boasted of Numberless and Mighty *Miracles* having been wrought by several *pious Saints*, as they are called, of her Communion. But the Times in which these Miracles were pretended to be wrought, being the Ages of the most unparallel'd Ignorance, Credulity and Superstition in all Ranks and Orders of Men, and of the most enormous Wickedness in those in Spiritual Places, the Popes and inferior Pastors

* Isaiah 49. V. 23.

† See the Ingenious Author last quoted, his 5th Chapter of the said Dissertation; who excepts indeed the Gift of *Exorcizing*, or *Casting out Devils*, Instances of which he proves may be met with in the 5th Century.

Paſtors of the Church; and ſo many of theſe Miracles having been clearly detected, and ſhewn to be the groſſeſt Forgery, and Impoſture, no manner of Credit can ſafely be given to any of them. Or if Miracles were really wrought by ſome of the Votaries of the Romiſh Religion, in thoſe Ages of Darkneſs and Iniquity, we may upon the moſt ſolid Grounds affirm, they were effected by the Agency of Satan,* whom God has been pleaſed, at ſundry Times, and upon various Occaſions, to allow the Power of *working Signs and lying Wonders*.†

And then, as to the Quakers themſelves, (who are the only People in this Age and Nation, that pretend to that *Baptiſm with the Holy Ghoſt* which is ſo called in Scripture **) what Evidence can they give us that they are any of them ſo baptized as they pretend? Which of them have ever publiſhed ſo ſublime, refined, and perfect a Syſtem both of Faith and Morality as the Goſpel exhibits, by the ſole Power of their *Immediate Inſpiration?* Which of them can *ſpeak with Tongues*, which they never learn'd at School, nor obtained by the Uſe of human Means? Which of them have ever *propheſied of Events* that were actually accompliſhed exactly as predicted; Events which

* *Exodus* 7. ver. 12, 22. — Ch. 8. v. 7.

† II *Theſſ.* 2. v. 9. See alſo MAT. 24. 24.

** I ought, perhaps, to except the *Methodiſts*. —— See WHITEFIELD's Sermon on JOHN 7. 38, 39.

which it was impossible for the Sagacity of either Men or * Devils to foresee, or even plausibly to guess at? How many dead Men did we ever hear they *restored to Life?* Or how many have they ever *struck dead* by the mere Force and Vertue of a Word speaking? Which of them can *take up Serpents* without a Wound, or *drink Poison* unhurt, or *cure the Sick* by Imposition of Hands, or even *by their Shadows overshadowing them as they pass by them?* But till they do these, or such *Extraordinary* and *Supernatural* Works as these, as did the Apostles and Multitudes of true Believers in the first Age of the Church, they must allow us to conclude, that all their high Pretensions to *Baptism with the Holy Ghost* are unscriptural, vain, and presumptuous.

But indeed, to do the Quakers Justice, they pretend not, now, to any of these *Extraordinary* Gifts of the Spirit, which are in Scripture styled *Baptism with the Holy Ghost*, excepting that of *Immediate Inspiration*.

But this they lay claim to, and affirm, that by it they are taught all the saving Truths of the Gospel with regard both to Faith and Practice; and that, not *Instrumentally*, but *Objectively*. And tho' in Words they profess a great Value for the Holy Scriptures of the Old and

* It cannot be question'd but that the Devil, as a Being by Nature far more intelligent, and of far longer Experience than Men, may foresee several Events which they cannot, and inspire his Emissaries with the Foreknowledge thereof.—History both sacred and prophane will justify this Remark.

and New Teſtament, yet they make the *immediate* Teaching of the Spirit, and ſometimes the Spirit itſelf, the *primary* and the * *alone adequate Rule of Faith*; ſtyling the Scriptures only a *ſecondary* or *ſubordinate* Rule, and inferior to that of the Spirit, both in reſpect of Certainty and Extent.

Now if the Quakers were really thus *immediately inſpir'd*, as they give out, we would ſtill allow them that *Baptiſm with the Holy Ghoſt* is not ceas'd: But the Misfortune is, they are not able to produce the leaſt concluſive Proof in the World of ſuch their Inſpiration. Their own *ſolemn Word and Affirmation* is by no means ſatisfactory: For the rankeſt Impoſtor that ever was could give as good Proof of his *Inſpiration* as this amounts to. But Chriſtians are cautioned in Scripture, not be ſo weak and credulous as to believe a Man to be divinely inſpir'd upon ſo ſlender a Foundation. St. JOHN, in particular, admoniſhes us *not to believe every Spirit*,† that is, every Perſon boaſting of the *immediate Inſpiration* of the Spirit, *but to try the Spirits whether they are of God*: And the Reaſon he gives for this Admonition

* I cannot here forbear remarking upon the Abſurdity of the Quakers; not only in calling the Spirit the compleat, adequate Rule of Faith, but in calling it any Rule at all.—It is not the Spirit, ſtrictly and literally ſpeaking, that is the Rule of Faith, but the Revelation of the Spirit, as made known to us.—Should the Spirit reveal nothing to us either mediately or immediately, where is our Rule of Faith?

† I. JOHN 4. 1.—See an excellent Sermon of Biſhop BLACKBALL's on this Text, deſign'd particularly againſt the *Quakers*.

nition is, *becauſe many falſe Prophets*, many who falſly pretend to propheſy or preach by the immediate Dictates of the Spirit, *are gone out into the World.*

Now as this Advice was thought neceſſary by an Apoſtle in an Age when, we are aſſur'd, there were a great many *truly* inſpired Prophets; much more neceſſary ſhould we think it in theſe Times, when the Reaſons why there ſhould be even any *truly* inſpired Prophets are ceas'd, and when there are the moſt glaring Arguments imaginable, that there are a great many *falſe ones*.

There is therefore abundant Cauſe why we ſhould bring the Quakers' Pretenſions to *immediate Inſpiration* to the Teſt, and not truſt them upon their bare Words alone.

It would exerciſe your Patience too much, if I ſhould at this Time examine theſe Pretenſions of our Adverſaries as largely as I might, or as the Importance of the Matter deſerves.

However, as *Immediate Inſpiration* is the only *Extraordinary Spiritual* Gift, of thoſe which in Scripture *Baptiſm with the Holy Ghoſt* is ſhewn to conſiſt in, that is now laid claim to by this People, I cannot without manifeſt Injuſtice to my Subject, paſs it by without examining whether it is not alſo ceas'd as well as all the other *Extraordinary* Gifts of the Spirit; or, in other Words, whether the Quakers are *immediately inſpir'd* or no?

Now

Now in order to the Tryal of any Man's Pretenſions to the *immediate Inſpiration* of the Spirit of God, it is evidently neceſſary, in the firſt place, that we examine whether the Doctrines he teaches be conſonant with thoſe already known to have been taught or revealed by God's infallible Spirit; that is, whether his Doctrines be conſiſtent with the *Holy Scriptures?* For except they be ſo, 'tis as certain that they are falſe, as that thoſe contained in the Scriptures are true. And therefore whatever Teacher or Prophet, pretending to *immediate Inſpiration*, contradicts the infallible Word of God delivered in *Sacred Writ*, is undoubtedly a Deceiver and ought to be rejected as ſuch.* Now this I judge to be the Caſe of the Quakers: For at the ſame Time that they make their Boaſt of preaching by the *immediate Dictates* or *Inſpiration* of the Holy Spirit, they profeſs and maintain ſeveral Doctrines repugnant to the ſure Word of God revealed in the *Bible*. Particularly, they aſſert, that *Baptiſm with the Holy Ghoſt* is the only Baptiſm to be adminiſtred to Chriſtians in all Ages of the Church; and, in Conſequence of this, they deny *Water Baptiſm* to be an Inſtitution of Chriſt; both which, I am perſuaded will fully appear to be contrary to Scripture before I have done: And then we ſhall have a Demonſtration beyond all poſſible Doubt, that the Quakers are no true Prophets, but downright

* See *Deut.* 13.—1, 2, 3. Mat. 7.—15, 16. *Gal.* 1.—7, 8, 9.

right Impoſtors. ——But ſuppoſing theſe Men ſhould teach nothing contrary in the leaſt to Scripture, but every thing perfectly conformable thereto, yet it will not follow from hence that they are *immediately inſpired.* For if the Knowledge of Scripture Truths can be obtained by any other Means than by *immediate Inſpiration*, they may have obtained it by *thoſe* Means, and not by *this.* And that the Knowledge of Scripture Truths may be obtained by other Means, namely, by the Uſe of our Reaſon and natural Faculties, bleſs'd with the *ordinary* Grace and Providence of the *Spirit** in

* The Aſſiſtances the Holy Spirit bleſſes our natural Faculties with in ſtudying the Scriptures are, the inflaming our Deſires to know our Duty, brightning our Apprehenſions, ſtrengthning our Memories, encouraging our Diligence, and ſupporting us under it, &c. not the preſenting Scripture Truths *objectively* to our Minds; for this the Words of Scripture will do ſufficiently when once we have qualified ourſelves for the Knowledge of them by human Means.

The Quakers aſſert, that there is as great neceſſity for the Spirit *immediately* to interpret Scripture as at firſt to dictate it; founding their Opinion on that of St. Paul, 1. *Cor.* 2. 14. *The natural Man receiveth not the things of the Spirit of God, for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* But giving the true Senſe of this Place will leave the Quakers' opinion without ground. The Apoſtle then, by the *natural Man* means one that will believe nothing but what *natural Reaſon alone* teacheth, and conſequently rejecteth all Teaching of the Spirit *whatever*, as Fooliſhneſs. Such were of old the Ethnic Sophiſts, and now our modern Deiſts. Whereas the Man, who having the Scriptures for a Teacher, exerciſeth his *natural* Faculties in the ſtudy thereof, and believes whatever he meets with therein, whether it be diſcoverable by natural Reaſon or no; ſuch a one, not being the *natural Man* ſpoken of by the Apoſtle, knoweth the Things of the Spirit, becauſe they are revealed to him by the Spirit in the Scriptures.

in ſtudying the Written Word, has never yet been refuted, neither can be.

Theſe Truths, when once fairly propos'd to our natural Underſtanding by the outward Teaching of the Bible, are as intelligible (as far as they are intended ſo to be) as any other Truths; provided our Minds be unprejudic'd, and *willing to* learn, and to *do the Will of God.* For Inſtance, that Scripture Axiom, that *Chriſt died for the Sins of the World,* is as perceptible as that CODRUS King of *Athens* died to ſave his Army from a ſuppoſed impending Deſtruction. Again, the *Reſurrection of the Body from the Grave,* is as capable of being apprehended by the intelligent Mind, as the Springing of a Stalk, Blade, and Ear of Wheat, from a Grain of Wheat that was ſown in the Ground.

Theſe, and all the other eſſential Doctrines of the Goſpel, if we be but ſincere in the Inveſtigation thereof in the Holy Scriptures, are by our *Rational* Nature as eaſily found out and comprehended, as Phyſical, Hiſtorical, or any other Truths.

Tho' the Quakers ſhould therefore hold and maintain all the Articles of the written Word, both doctrinal and practical, yet this is no Proof that they are *immediately inſpir'd* with the Knowledge of them by the Spirit.

What Proof then ought we to expect of the Quakers that they are *immediately inſpir'd* before we muſt give Credit to them and attend to their Revelations? To this I reply, that

if it appear, in the first place, that they are Orthodox and sound in Faith, then the only sure and infallible Proof of their *Inspiration* is either, first, their *working Miracles*, or being attended with miraculous Circumstances; or, secondly, their *prophesying* of Events which are actually fulfilled in our own Times,* and such as could not be foreseen, or even guess'd at,† either by Men or Devils: Or, lastly, their producing clear and certain *Promises of Scripture* for such their Inspiration.

These are the only Characters and Credentials of a true *Enthusiast*. And by one or other of these Arguments, Moses and the Prophets, †† the Baptist, Christ, and his Apostles proved themselves Ambassadors from Heaven, and their Words the Oracles of God. And

* For except we ourselves see the Completion of a Prophecy given out in our own Times, we have no rational Grounds of crediting the Prophet; because we cannot be sure whether the Event predicted will ever be fulfilled or no. In a word, no Prophet deserves our credit 'till we are sure what he foreto'd is accomplish'd, except he bring other Credentials along with him beside the bare Words of his present Prophecy.

† I add *guess'd at*, because Events that the pretended Prophet had not the least Foresight of in the World, may be casually fulfilled. And upon this account the Almanack-Makers have often been Prophets. Again, several Events may be predicted with tolerable Certainty upon moral Grounds: that is, by considering nicely the present Posture of Affairs, and then concluding, that, if Things remain in the same situation, and produce their usual and natural Consequences, such and such will be their Issues; which, if they happen, to the vulgar and unwary may appear with an Air of true Prophecy: But we must exclude all such predicted Events as these from being Marks of *immediate Inspiration*.

†† See Smith's Preservative against *Quakerism*. p. 85, 86.

And if the Quakers were pleaſed to oblige us ſo far as to produce any one of *theſe* Marks or Criterions in token of their *Inſpiration*, we would believe them. But in theſe Sort of Proofs they are miſerably defective. With regard to *Miracles* and *Prophecy*, I cannot learn that any of them now a days * lay claim to them; and as to any clear and certain *Promiſes of Scripture* for ſuch their *Inſpiration*, I ſhall venture to affirm they cannot produce one; not one, that either in expreſs Terms, or by neceſſary and indiſputable Conſequences, juſtifies their Claim to this *Extraordinary* Gift of the Spirit. For tho' indeed they have cited a great number of Texts for this purpoſe; yet they are, Firſt, either ſuch as are nothing to the purpoſe, but belong to quite another Matter: † Or, ſecondly, they contain only a Promiſe of *Immediate Inſpiration* to the Apoſtles † and ſome of the firſt Preachers of the Goſpel, and therefore cannot be extended to Chriſtians in after Ages. Or, laſtly, they are ſuch as are applied by our Adverſaries, not only to belong to all Chriſtians in all Ages as well as to themſelves, but alſo to all

* Some of the ancient Quakers indeed are ſaid to have had the Gift of Prophecy and Miracles, and in particular, and more eminently, GEORGE FOX, in his Journal. But I am perſuaded the modern Quakers will not inſiſt upon either their *Miracles* or *Prophecies* being any Proof of their *Inſpiration*, and that they will excuſe me from taking any further Notice of them.

† See BENNET's Confutation of *Quakeriſm*, from Page 19 to 102 inclusive.

all Men in the World, young and old; to Jews, Turks, Infidels, and Heathens of all Denominations.

Now that this laſt Claſs of Scripture Texts, which are the only ones neceſſary to be conſidered, do not contain a Promiſe of univerſal *immediate Inſpiration*, is evident from the following Reaſons.

Firſt, Becauſe Our Bleſſed Lord himſelf hath made the *Outward* and *Miniſterial* preaching the Goſpel the fix'd and general Method of inſtructing Mankind in the Knowledge thereof. *Go ye and diſciple all Nations*, (ſaith he to his Apoſtles, MAT. 28. v. 20) *teaching them to obſerve all things whatſoever I have commanded you.* Or as St. MARK, Ch. 16. v. 15. *Go ye into all the World, and preach the Goſpel to every Creature.* Which Command manifeſtly implies, that all Men were not, nay, that not any Men, except thoſe that were appointed Preachers of the Goſpel, were taught by the *immediate Inſpiration* of the Spirit. St. PAUL aſcertains this Concluſion drawn from Our Saviours Command in his Epiſtle to the *Romans*, Chap. 10. Having in the 12th Verſe told the Jews, (who could not bear the Thoughts of the Gentiles being admitted as Sharers with them in the Privileges of the Chriſtian Covenant) that there is *now*, under this Covenant, *no Difference between the Jew and Gentile*, but that *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*, he asks, by way

way of Apology for his preaching the Gospel among the Gentiles, for which the Jews were probably offended at him,* *How shall they*, the Gentiles, *call on him*, viz. Christ, *in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* In which Questions are evidently contained the following Assertions, namely, that the Gentiles could not call upon Christ, or be his Disciples, except they believed in him, that they could not believe in him except they heard of him, and that they cou'd not hear of him without a Preacher. And then the Apostle proceeds to ask, *And how shall they preach except they be sent?* Which Question as clearly points out who those *Preachers* are, as the preceding shewed the Necessity of them. 'Tis plain, they are not that *infallible Spirit*, who, as the Quakers contend, inwardly illuminates the Mind *of every Man that cometh into the World* with the Gospel Faith; for this is but *one* Preacher; but 'tis ask'd, *How shall They preach?* which implies a Number of Preachers; namely, the Apostle himself and his Brethren in the Ministry. This is further conspicuous from the following Part of St. Paul's Argument, quoted from the Prophet Isaiah, Ch. 52. v. 7. *As it is written, how beautiful are the Feet of Them that preach the Gospel of Peace, and bring glad Tidings of good*

* See the Judicious Locke on this Place.

good Things! which can be applied to none but those *Oral* and *External* Teachers, the Apostles and Fellow-Labourers. This is yet further evident from the three following Verses taken from the Psalmist. *But they*, the Gentiles, *have not all obeyed the Gospel*, which we, the Ambassadors of Christ, have delivered unto them. *For Esaias saith, Lord, who hath believed our Report? So then Faith cometh by hearing*, with the outward Ear; *and hearing by the Word of God* outwardly reveal'd. *But I say have they*, the Gentiles, *not heard? Yes, Verily, their*,* the Ministers of the Gospel's, *Sound went into the Earth, and their Words unto the Ends of the World.*

From these, therefore, and numberless other Testimonies of Scripture that might be produced, if they were thought necessary, nothing is more certain, than that the *Ordinary* and *establish'd* Method of instructing the World in the Knowledge of the Christian Religion, is the outward Preaching of its Ministers; and therefore the Doctrine of *universal immediate Inspiration*, as professed by our Adversaries, is not

* Barclay (Prop 5, 6. Sec. 23.) understands this 18th Verse of the preaching of the Light within; the Absurdity of which will easily appear to any that will be at the pains to read the whole Passage above quoted, and consider the Scope of the Apostle's Argumentation. But what is worse, this very Writer (Sec 6. of this Prop.) takes the 15th Verse of this Chapter to relate to the Preaching of the Apostles, tho' he cannot but allow both Verses must be applied to the same Preachers. O amazing Contradiction, not to say Infatuation, in a Man that sets up for Infallibility and is the shrewdest Advocate that ever pleaded the Cause of *Quakerism!*

not only without the leaſt Foundation in the Scriptures, but evidently contrary thereto.

Secondly, This Doctrine is contrary to the Accounts we have both of the Heathen and Chriſtian World. For is it poſſible that the Heathens of all Sects and Denominations ſhould have been all along ſince the coming of Chriſt, as they are at this Day, ſo groſsly ignorant, many of them of the very *firſt and fundamental* Principles of all Religion, the Being and Attributes of God; more of them ſo wretchedly ſhort in, and devoid of, a perfect Syſtem of Morality, that they not only are in the Dark about ſeveral eſſential Principles thereof, but even embrace the blackeſt Vices for laudable Virtues; and all of them ſuch utter Strangers to the peculiar Articles of the Chriſtian Faith? Is it poſſible that ſo many Chriſtians in all the Ages of the Church ſhould have been ſo ſhamefully defective *in the Knowledge of Chriſt Jeſus their Lord*; and ſome of them embrac'd ſuch heretical and monſtrous Opinions, as even match'd, if not exceeded the wildeſt and abſurdeſt Speculations of the Heathens? * I ſay, is it poſſible that this ſhould

* Theſe things are utterly unaccountable upon the foot of *Univerſal Immediate Inſpiration*, but are very reconcilable with the Scriptures being the eſtabliſh'd Method of inſtructing the World in the Knowledge of Chriſtianity. The Heathens who never enjoyed the Illumination of the Holy Scriptures, excepting a few who had it by obſcure and imperfect Tradition, followed the uncertain Glow-worm Light of their own Reaſon, and were thereby bewildered into Errors great and innumerable; And thoſe Chriſtians who in every

should have been the State of both the Heathen and Christian World, if the infallible Spirit of God, or the *Light within*, teaches, as the Quakers affirm,* all Mankind, *every Man that cometh into the World*, all the Articles of a saving Christian Faith and Practice?

Thirdly, This Doctrine of *universal immediate Inspiration* is contrary to our own *Self-Experience*. For let any Man among us sit down and carefully recollect after what manner he arriv'd at that Degree of Knowledge of the Christian Religion he finds himself possess'd of; and I dare appeal to his own Conscience, if it was not entirely by the Use of human Means; by the early Instructions of his Parents, Guardians, or Masters; by hearing, reading, or studying the Holy Scriptures, Commentaries thereon, and Tracts of Divinity; by frequenting Sermons, and the Disputes and Conversation of Learned Men, *&c.*† I appeal to himself

every Age have erred from the Truth, did so generally by having the *Key of Knowledge* taken from them by those whom God had entrusted to preach and explain his Written Word. Thus it happened with the Jews: And the frequent Exhortations given to the Gospel Ministers to be diligent and sincere in revealing the *Word of Faith*, suppose that it would otherwise be thus with Christians. Other Reasons concur to account for the deplorable Ignorance of Christians, which cannot hold on the Supposition of the *Inspiration* aforesaid.

* Barclay's Ap. Prop. 2.—Prop. 5 and 6, Sec. 21, 22, &c.

† Tho' a Man may arrive at the Knowledge of Christianity by any of these Means, yet the Scriptures are the Sacred Repository or Storehouse from whence that Knowledge is all deriv'd; those Instances excepted where *Natural Light* is a Teacher as well as the Scriptures; which I think are much fewer than is commonly imagined.

ſelf, if he hath not found by Experience, that the more he was exercis'd in the Uſe of theſe Means, the more extenſive Knowledge he gained of the Goſpel; and if he can ever remember the Time when he was taught any one Article ſolely by the immediate Dictates of the Spirit? Let every Man deal impartially with, and thus examine himſelf, and judge of the Truth or Faſhood of this Argument. But if it appears that none of us can witneſs any ſuch *immediate* Teaching of the Holy Spirit *within* us, but are all aſſured, on the contrary, that we have obtained all our Knowledge of the Goſpel by ſome or other, or all of the Means aforementioned; with what Front can our Adverſaries tell us that we have all the Spirit of God *within* us, teaching us all the *ſaving* Truths of the Chriſtian Faith! * They may as ſoon perſuade us, that we have the Light of the Sun *within* us, to exhibit to our View all the Objects of the viſible Creation: For we can no more perceive *internally* ſuch an

* If the Quakers ſay we have all of us this Inward Spiritual Teacher, but wilfully ſhut our Eyes againſt it, I anſwer,

Firſt, This is ſtill to ſuppoſe we are ſenſible we have ſuch an Inward Teacher, which is contrary to our Self-Experience.

Secondly, Is not our diligent Peruſal and painful Study of the Holy Scriptures a thorough Confutation of this raſh and uncharitable Aſſertion? For, if we are willing to learn the Will of God in ſuch a comparatively long difficult and laborious Way, how much more willing ſhould we be to learn it in the compendious and eaſy Way of Immediate Revelation?

an Immediate Inſpiration as they talk of, than we can the Irradiation of that material Light the Sun. †

'Tis preſum'd therefore, that from our own *Self-Experience* (than which there cannot be a more irrefragable Argument in Nature) the Doctrine of *Univerſal Immediate Inſpiration* is Falſe.

Fourthly, This Doctrine appears to be falſe, even from the Experience we have of the Quakers themſelves For if we take a View of this *illumin d* People, as far as they fall under our Obſervation, we ſhall find, for all their high Boaſts of an *Univerſal Teacher within them*, that a Quaker, to ſpeak in the moſt favourable Terms, is no more skill'd in the Religion of the Goſpel, than thoſe who diſclaim that Immediate Revelation they pretend to, and own no other Rule of Faith but the Bible. Nay, I am perſuaded it will not be thought too ſtrain'd an Hyperbole, if I apply to them, with regard to their Underſtanding in the Doctrines and Precepts of Jeſus Chriſt, what was once ſaid of the Ninevites in another Reſpect,

* If the Mind be as perceptive of the Impreſſions made immediately upon it by the Spirit, as of thoſe conveyed to it by the Mediation of the Senſes, we could no more avoid perceiving the Immediate Illumination of the Spirit, than that of the Sun when our Eyes are open. For the Quakers then to ſay we have all ſuch an Immediate Light or Teacher within us, when we are experimentally aſſur'd we have not, is as fooliſh as if they ſhould tell a Man he has the Light of the Sun within him, and may, in the darkeſt Night, ſee external Objects, if he will, as clearly as at Noon-day.

ſpect, that *there are more than ſixſcore thouſand of them that cannot diſcern betwixt their Right Hand and their Left.* JONAH 4. V. 11. At leaſt, I appeal to all whoſe Opportunities and Judgments have enabled them to remark upon the *Religious* Proficiencies of this People, what vaſt Numbers of the rude and unletter'd Part of them are incapable of *giving a* ſound and ſcriptural *Anſwer to thoſe that ask them a Reaſon of the Hope that is in them,* PETER 3. V. 15. and require a Proof of the Articles of that Faith they profeſs. Let it be obſerved moreover, that the Quakers, as well as all other Sects of Chriſtians, are generally greater Proficients in the Knowledge of Chriſtianity, in Proportion to their greater Acquiſitions of human Learning, and ſeverer Study of the Holy Scriptures.

But Things could certainly never happen thus with the Quakers, if they were all immediately taught by the ſame infallible Spirit, as they pretend, all the Doctrines and Precepts of the Goſpel; and that more fully and certainly than the Written Word can teach, For on Suppoſition of the Truth of *univerſal, perfect, immediate Inſpiration,* they ſhould all be alike knowing, not only in the weightier and abſolutely neceſſary Evangelical Truths; but in every Thing that any way concerns the moral Improvement and Perfection of a Chriſtian, or tends to adorn his Profeſſion; not only *in whatſoever things are true, in whatſoever*

ſoever Things are honeſt, in whatſoever things are juſt, in whatſoever Things are pure, but alſo *in whatſoever Things are lovely, in whatſoever Things are of good Report, in whatſoever Things there is any Vertue or any Praiſe.*—*Phil.* 4. v. 8.—— They ſhould all of them be equal to a PETER or a PAUL; and as compleat Doctors in the School of Chriſt, tho' educated in a Wilderneſs, and unskill'd in the firſt Elements of Science, as if they had been *brought up at the Feet of a Gamaliel,* and had imbib'd all the Learning of a Century. Thus it was in fact with the Apoſtles. When they had once been *baptized with the Holy Ghoſt,* they were all of them inſtantly, or as occaſion required, led into all neceſſary and edifying Goſpel-Truths; and of poor illiterate Fiſhermen, Ruſticks, and Mechanicks, became the ſublimeſt Philoſophers and Divines the World ever ſaw. *Where was then the Wiſe? Where was the Scribe? Where was the Diſputer of this World? The Wiſdom of the Wiſe was deſtroyed, and the Underſtanding of the prudent was brought to nought,* 1 *Cor.* 1. v. 19, 20. and the ſubtileſt *Adverſaries* among the Jews or Heathens *were not able to gainſay nor reſiſt the Mouth and Wiſdom of the Apoſtles,* LUKE 21. v. 15. when, under the Guidance and Inſpiration of the Spirit, they proclaimed *the Excellency of the Knowledge of Chriſt Jeſus. Phil.* 3. v. 8. And thus it would certainly be with the Quakers, if they were in Truth ſo immediately inſpired

inſpired as they profeſs themſelves to be. But, beſides what has been before obſerved of the groſs Ignorance of the vulgar and illiterate Part of this People, the *Writings* of their moſt eminent Apologiſts and Champions of their Cauſe, and the *Preachings* of their renowned Miniſters are ample Confutations of the Doctrines under Conſideration. As to their *Writings*, they contain ſo many Tenets contrary to the Goſpel Revelation, and are ſo often contradictory to themſelves, and to one another, that it is impoſſible they ſhould have been dictated by the Spirit of Uniformity and Truth. And as to their *Preachings*, all that have ever had the Curioſity to hear them and were diveſted of Prejudice, will bear me witneſs how incredible it is, the *Preachers* ſhould have been influenc'd and directed by the *immediate Impulſe* of the Good Spirit. Many of them, eſpecially of their Female Orators, are guilty of ſuch ludicrous, not to ſay frantick, Geſtures and Contortions of Body, ſuch Throbbing, Whining, and Canting, in delivering their *Extempory Effuſions*, and utter ſuch wild, incoherent, unintelligible Jargon, that I could wiſh there were not too much Reaſon to ſay, they ſeem rather poſſeſs'd of the *raving* Spirit of a *Pythia*, or a *Sibyl*,* than to be actuated by

* Virgil (Æneid. lib. 6.) thus deſcribes the *Cumæan Sibyl* in a Fit of Enthuſiaſm.

——Subitò non vultus, non color unus
——— ſed pectus anhelam
Et rabie fera corda tument. ——— Again

by the calm Suggestions of that Heavenly Numen, who always inspir'd the *Enthusiast* with Sense and Truth, left him the free use of his Reason and natural Faculties, and never transported him beyond the Bounds of Gravity and Decorum, either in Action or Elocution. *The Spirits of the Prophets*, St. PAUL assures us, I *Cor.* 14. 42. *are subject to the Prophets*: that is, as Mr. LOCKE justly paraphraseth it, 'The Gifts of the Holy Ghost are not like the 'Possessions of the Heathen Priests, who are 'not Masters of the (*infernal*) Spirit that pos-'sesses them; but Christians, however filled 'with the Holy Ghost, are Masters of their 'own Actions, and speak or hold their Peace 'as they see Occasion, and are not hurried 'away by Compulsion.

By this Rule the *Montanists** of old were judged, and detected for Impostors. For EPIPHANIUS (*Hæres.* 48.) gives this Reason why this

Again, *At Phœbi nondum patiens immanis in antro*
Bacchatur Vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Os rabidum. ——— ———

Again, *Horrendas canit ambages, antroq; remugit.*

* For the Information of the unlearned Reader. I shall note that the *Montanists* were so called from one *Montanus*, a Native of *Galatia* in the *Greater Phrygia*, who broach'd his Errors about the Middle of the second Century.—— This blasphemous Wretch called himself the *Paraclete*, or *Holy Ghost*, (for the same Reason, I suppose, that some of the Quakers have called themselves the Christ viz.) because he seemed to himself to possess the Holy Ghost in Person, and without Measure; which he affirmed the Apostles had only a very small Share of. He had two Female Friends, *Prisca* and

this Sect of *Enthusiasts* could be no true Prophets or divinely inspir'd, 'Because a true 'Prophet had always the free Use of his Reason and Faculties, and spoke from the Spirit 'of God with Consistency and Coherence of 'Discourse; but it was quite otherwise with 'the *Montanists*; they were always *quaking* 'both in Body and Mind, used no Consequence of Reason in Discourse, their Words 'had no proper Sense, but were dark, intricate and obscure,' ---- 'An exact Description 'this, says the learned STILLINGFLEET,* of a 'late prevailing Sect among us, (meaning 'the Quakers) who have their Name from 'those Consternations they were wont to fall 'into, and whose Language carries as much 'Obscurity with it as any of the Followers 'of *Montanus* could wrap up theirs into.' And I am confident were the Extempory Rhapsodies of some of their inspired Preachers faithfully printed and exposed to publick View,

and *Maximilla*, his Prophetesses, whom he had seduc'd from their Husbands to ramble up and down the Country with him a Preaching. *Montanus* called the delirious Rants of these Women, the Oracles and Revelations of the Holy Spirit. His Followers too had their *Enthusiastick Dreams*, or *Inward Feelings and Openings*; which they gave greater Credit and readier Obedience to, than to the *Written Word* of God. The Heresy embrac'd by these Men infected almost all Asia. The Arch-Impostor himself, with his two infamous Prophetesses, instigated by the same Spirit that was the Author of their Revelations, all three hang'd themselves. I leave the Reader to make what Reflections he thinks proper upon this Account.—— Vid. *Danæum* ad xxvi Cap. *Augustin.* de Hæres.

* IRENICUM, Chap. 5.

View,* this great Prelate would appear to all impartial Judges to have ſpoke the very Truth.

Such is the *immediate Inſpiration* of theſe *enlightened* Prophets! too manifeſtly the Effect of a heated and diſorder'd Imagination, at leaſt, if not of ſomething worſe.

Fifthly and laſtly, The Doctrine of *immediate, univerſal Inſpiration* is contradicted even by the Quakers own Practice, which, tho' no very good Argument indeed in Diſproof of the Doctrine itſelf, yet inconteſtibly ſhews, either that they believe it to be falſe, or that they act abſurdly and inconſiſtently with their own Principles. For to what purpoſe do they preach and teach in their Meetings publick Catechiſms, and other Books of Inſtruction; and not only travel up and down our own Nation, but *compaſs Sea and Land to make Proſelytes* to Chriſt, i. e. to their own Opinions? I ſay, to what purpoſe all this Trouble and Pains, but to inſtruct thoſe who they believe had no ſuch all-ſufficient Teacher within them as the Holy Spirit? Or, if they do really believe the Doctrine of *univerſal, perfect, immediate Inſpiration,* can any thing be more abſurd and inconſiſtent therewith than ſuch their Practice? What Occaſion is there for, or what

*As a Specimen of what might be expected from ſuch Extempory Effuſions in Print, let any one peruſe a Sermon of G. Fox's, preached in *Ireland*, and afterwards written by himſelf in his Journal, Vol. 2d, p. 127; which, after all the elaborate Caſtigations of Mr. PENN, betrays the Source from whence it ſprung ſufficiently.

what Advantage arising from *External* or *Ministerial* Teaching, if all Men have a perfect and alone adequate Rule of Faith from the Revelation of the Spirit *within* them? Consequently, what Occasion for any Gospel Ministers, when nothing can be taught anew, when all Men, as Moses wished of the Jews, *Numbers* 11. 29. are *Prophets and Teachers* themselves? Would it not be thought the highest Insolence as well as a foolish and fruitless Officiousness, if I should with a a great deal of Earnestness and Assiduity undertake to instruct a Man in any Art or Science, who was more certainly and more fully instructed therein aforehand by a Master of far superior Abilities? And is not the Case the very same with Regard to Christian Knowledge? In short then, if all Men be inspired by the Divine Spirit *within*, with the compleat Knowledge of a saving Christian Faith, all outward Teaching is vain, and Men have nothing more to do than to sit down and attentively listen to this Spiritual Guide, according to the Scheme of *Muggleton*, who in this Respect acted consistently with this Doctrine, and consequently was a truer Quaker than those I am now contending with. If it should be said, that those Persons may be won to embrace the Gospel Faith by by the *outward* Teaching of its Ministers, who would not listen to the *Inspiration* of the Spirit *within* them; is not this to suppose the *outward* Word more powerful than the *inward*,

and to prefer the Miniſtry of *frail, fallible* Man, to the *all-ſufficient* and *infallible* Revelations of God himſelf? Or if it be ſaid, that the Spirit ſpeaks by the true Goſpel Miniſters, and therefore 'tis the ſame thing as if he ſpoke immediately to the Mind itſelf, is not this ſtill to make *Oral* and *Mediate* Teaching more effectual than, or, at leaſt, ſupplemental to the *Inward* and *Immediate?* neither of which the Quakers ſhould admit of, to be ſteady to their Opinion of the Spirit's *within* being the *primary and alone adequate Rule of Faith,* and the *all-perfect* Teacher of every Goſpel Truth whatever.

And now I hope I have ſufficiently prov'd to you, that *Baptiſm with the Holy Ghoſt*, according to the true *Scripture* Senſe thereof, conſiſts in the *Extraordinary* or *Miraculous* Gifts of the Spirit; that theſe *Gifts* were entirely deſigned for the primitive State of the Church; and that they have in Fact all long ſince ceas'd, having never any of them, not excepting *Immediate Revelation* itſelf,* been adminiſter'd for upwards of 1300 Years: The Reſult of all which is, that this *Baptiſm with the Holy Ghoſt* is not that Baptiſm which Our Saviour, in the Text, commanded the Apoſtles and their lawful Succeſſors in the Miniſtry of the Goſpel to adminiſter to all Nations in diſcipling them to the Father, Son, and Holy Ghoſt. And this

* I ſuppoſe that *Immediate Revelation* of Goſpel Truths ceas'd at the Cloſe of the Apoſtolick Age; that is, upwards of 1600 Years ago.

this is the first Proposition I propos'd to prove.

I proceed, *Secondly*, to shew that this Baptism is the *Baptism with Water*.——But deferring this Part of my Undertaking to the next Opportunity, I shall draw two practical Inferences from what hath been said, and conclude.

First, With regard to *Baptism with the Holy Ghost*, in general, Let us have a care that we be not impos'd upon by specious Names and the mere Sound of Words, to lay claim to what God never intended for us, to the open Neglect of that Duty he has expressly commanded us. This is the Rock to be avoided, and on which the Quakers have made Shipwreck of a Part of the Pure Evangelical Faith. For out of a false Imagination that *Baptism with the Holy Ghost* consists in the *sanctifying* and *saving* Gifts of the Spirit, they plead for the Observance of this Baptism alone, and renounce that of *Water* entirely, as if *this* was a mere outside insignificant Ceremony, and no Institution of the Gospel; and *that* the only valuable and true Christian Baptism. But you have heard their Error in Part. This *spiritual Baptism*, you have heard, is quite another thing to what the Quakers make it; that it was restrained to the primitive Times of the Church; that it was never appointed to purify Men's Hearts and reform their Manners; Nay, that Men might be very wicked, and, consequently, in a State of Damnation, at the very Time they were in the actual Possession and Exercise of it.

Let us therefore give up all Pretenſions to this long ſince *obſolete* (tho' formerly, in ſome Reſpects, *moſt neceſſary*) *Baptiſm*, and ſtick to that of *Water*, which I ſhall hereafter prove was as much an Inſtitution of *Chriſt* as the Ceremonies of the Law were Inſtitutions of *Moſes*.

Secondly, As to *Immediate Inſpiration* in particular, that capital Error of our Adverſaries, you have likewiſe heard that it was the peculiar Privilege of the firſt Publiſhers of the Goſpel; which was given, not to work in them all Righteouſneſs, and make them good Chriſtians, but to enable them to promulge the Truths of the Chriſtian Religion more effectually, both as to *Speed*, *Fullneſs*, and *Certainty*. This they actually accompliſh'd, & committed all thoſe Truths to Writing, that they might be the ſtaple and permanent Rule of Faith to all ſucceeding Generations. And therefore, ſince our Rule of Faith is ſo effectually exhibited in the Holy Scriptures,* as there is now no Occaſion for *Immediate Revelation*, ſo neither ought we to expect it. Let us all then have the greateſt Caution, how we either attend to others who ſo confidently boaſt of being inveſted with this Gift, or of miſtaking it in ourſelves, for the Dictates of natural Reaſon, the Fervours of Paſſion, the Dreams of Fancy, or the Suggeſtions

* By the Scriptures being the compleat Rule of Faith I do not mean that in them every particular Point, both of Faith and Manners, is expreſsly ſet down, but that where Particulars fail, there are ſo many general Directions, that from hence every Man may, by the right uſe of his Reaſon, eaſily deduce all thoſe Particulars that any way concern him as a Chriſtian.

gestions of evil Spirits. There is no doubt but if ever God should again see *Immediate Inspiration* necessary for his Servants, he could convey it to them with such strong and glaring Evidences of its Divinity, that they could not possibly mistake it for any Delusions whatever. On the other hand, I think it cannot be question'd, but that it often has been, and may, as often again, be confidently presum'd to be present in the Minds of Men, when, in truth, something else is there in the room of it. There is therefore the utmost Reason why Men should examine well the Origin of that *Enthusiasm* they suppose they feel upon their Minds, before they either submit to be led by it themselves, or have the Assurance to pass it upon the Publick for the Operation of the Holy Ghost.

What *Credentials* are requisite to gain Credit to a Prophet or Teacher that pretends to *Immediate Inspiration*, has been shewn before; and till such a one produces those Credentials, let us not hear him, but be contented to seek our Way to Heaven in the good old Road most plainly and amply chalk'd out to us in the Scriptures: A Road which the first and purest Ages of the Church trusted to alone for their Salvation. For after the Apostles and Evangelists had finish'd their ministry, and were taken hence, their Writings, in Conjunction with the doctrinal and moral Part of *Moses and the Prophets*, were ever esteemed by the best and most Orthodox Believers in those Ages, as the sacred

Code

Code or *Digeſt* of the Laws of Chriſt, and the Standard whereby to try all Doctrines and Practices of Men. And let this ſacred *Depoſitum* of Evangelical Truths, the Scriptures, be our Guide to Happineſs as well as it was their's. For theſe Books, as our Adverſaries themſelves allow, have been tranſmitted down to us from the Ancient Fathers pure and uncorrupted as to the main and eſſential Parts: and tho' there may be ſome Paſſages *hard to be underſtood*; yet they relate to ſuch Things, the Knowledge whereof doth not at all affect us; or if it does, they are interpreted by other Paſſages, whoſe Senſe is clear and eaſy. So that to all who have but the common Reaſon of human Nature, and come to the Peruſal of the Holy Bible, with ſincere Intentions of knowing and practiſing their Duty, and proceed with but half as much Induſtry in their Search after *ſpiritual* Things, as the *Children of this World* uſually do after the periſhing Things of the Earth, all the neceſſary Articles of Faith, and all the Rules of a Holy Life will be ſufficiently plain and comprehenſible: And, whilſt *Others, not enduring the ſound Doctrines* of the Scriptures, *according to their own Luſts heap up to themſelves* ſeducing *Teachers*,* with which this licentious Age ſo much abounds, *and are Children toſt to and fro and carried about with every Wind of* Enthuſiaſtical *Doctrine*,† *ever learning and never able to come to the Knowledge of the*

* II Tim. 4. 3. — † *Eph* 4. 14.

the Truth; * *These,* by the Light and Teaching of the Written Word, will go on from Knowledge to Knowledge, 'till they be *perfect and thoroughly furnished to every good Work,* and have embrac'd *a Form of sound Words,* † their Obedience to which will prove the firm Anchor and Consolation of their Souls in this Life, and their Eternal Glory in the next.—

Now to God the Father, Son, and Holy Ghost, &c.

* II Tim. 3. 7. — † Vers. 17.

FINIS.

Discourse II.

MATT. xxviii. 19.

Go ye, and teach (in the Original, *disciple*) *all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

HAVING, in a former Discourse, proved to you, that the Baptism Our Saviour here orders his Apostles and their lawful Successors to administer in *discipling all Nations*, is not that which is in Scripture styled *Baptism with the Holy Ghost*, I proceed now to the *Second* Head; which is, to prove that it is the *Baptism with Water*. The *First* Argument that occurs to support this Proposition, arises from what, 'tis humbly conceived, was fully demonstrated before; namely, that the Baptism in the Text is not the Baptism with the Holy Ghost. For as all the Controversy turns upon this Question, whether the Baptism, in the Text, be the Baptism *with the Holy Ghost*, or *with Water*; if it be proved not to be the former, it must, by the most unavoidable Consequence, be the latter.

And upon this Argument alone might be ſafely truſted the Merits of the Cauſe I am now defending. But becauſe I intend to diſcuſs the Matter in Diſpute as largely and clearly as the Text will allow, and thoroughly evince from thence, that *Water Baptiſm* is a Goſpel Inſtitution of perpetual Obligation; I ſhall attempt,

Secondly, To ſhew that the Baptiſm Our Saviour, in the Text, commanded his Apoſtles to adminiſter in *diſcipling all Nations*, was none other than the *Baptiſm with Water*, from the Conſideration of the State of this Baptiſm at the Time that Command was iſſued out.

In order to give this Argument it's proper Scope, 'tis neceſſary to enquire, whether Our Saviour had not, previouſly to the Command in the Text, inſtituted Water Baptiſm, as a Rite of initiating Diſciples into the Evangelical Covenant? whether he had ever, for that purpoſe, either adminiſtred it himſelf, or, which amounts to the ſame Thing, by the Hands of his Apoſtles? And laſtly, if theſe Enquiries be reſolv'd in the affirmative, whether ſufficient Light can be obtained from Scripture, that Chriſt intended the Practice of Water Baptiſm, for the Purpoſe for which he originally inſtituted it, ſhould continue in his Church, after his Aſcenſion into Heaven, unto the End of the World?

But before theſe Enquiries be entered into, it will be expedient to obſerve, that *Water Baptiſm* was a Religious Ordinance of very great

Anti-

Antiquity in the times of Our Saviour Some, upon no unplausible Grounds, trace the Institution of it several Centuries higher than the Establishment of the Mosaical Constitution, and remark an Instance of its Practice in the Patriarch JACOB. *Gen.* 35. *v.* 2. Nay, the Waters of the Flood, which sustained the Ark, the Emblem of the Christian Church, seem to be esteemed by St PETER, as a Baptism figurative of that Water Baptism, which. as will be fully shewn hereafter, is one of the Principles upon which the Christian Church is founded I. Epist. 3. v. 20, 21. But if it appears a Matter of Doubt whether or no this Rite is of so ancient a Date, St. PAUL however assures us, it is, at least, as old as MOSES: For he tells us, I *Cor* 10. *v.* 2. that the whole Nation of the Jews was *baptized to Moses in the Cloud and in the Sea.** And tho' the Descendents of those Jews who were thus discipled unto MOSES, were not themselves also *personally* baptized with Water, because they reputed that Baptism of their Forefathers derived a Sanctity, or State of Purity, upon all their Posterity; yet they would not admit a Proselyte to their Law from among the Heathens, without Water Baptism, as is evident from the most approved Jewish Writers.†

'Tis

* 'The Apostle calls it Baptism, which is the initiatory Ceremony into both the Jewish and Christian Church; and the Cloud and the Sea being nothing but Water, are well suited to that typical Representation.——LOCKE *in Locum.*

† See WALL's Introduc. to his Hist. of Inf. Baptism.

'Tis, moreover, I think, highly probable, that the Jews had a current Opinion, that they themſelves alſo ſhould be *perſonally* baptized with Water by Chriſt; as well from the Queſtion they put to JOHN, *Why baptizeſt thou then, if thou be not the Chriſt?* JOHN 1. v. 25, as from the Readineſs many of them ſhew'd, both in being baptized by JOHN, *whilſt they muſed in their Hearts whether he were the Chriſt or no*, LUKE 3. v. 15, 16; and by CHRIST himſelf, when he actually became manifeſt among them. JOHN 3. v. 22.—4. v. 1. —— However this be, 'tis certain, *Water Baptiſm* was a Rite whereby the Jews were all *nationally* entered Diſciples unto MOSES in their Paſſage out of *Egypt*, and which they oblig'd all thoſe Heathens to ſubmit to, who were willing to become Proſelytes to the *Law*; not reckoning them MOSES Diſciples, 'till they were *baptized*, as well as *circumcis'd*, and had offered a Sacrifice. And as in Our Saviour's Time the Scribes and Phariſees *compaſs'd Sea and Land to gain Proſelytes* to the *Law*, MAT. 23. v. 15. and as JOHN too had received a Commiſſion from Heaven, JOHN 1. v. 33, to practiſe the ſame Rite in receiving the Jews into his Diſpenſation, and had actually exercis'd it to a very large degree; when therefore Our Saviour firſt entered upon his Divine Legation of publiſhing the *glad Tidings of Salvation*, Water Baptiſm was in common Uſe and well known in the Land of *Judæa*, the Place of his Reſidence and Scene

Scene of his Ministry. And as the Kingdom he came to erect on Earth, was to consist of an outward and visible Society of Faithful Men, 'tis very congruous to think that some external Rite or Ceremony should be instituted to make Men Members of this visible Society; as hath been the universal Custom of all Societies, both Religious and Civil. And then, further, as *Washing with Water* was a Rite in practice for this Purpose, not only with the *Jews* and JOHN, but with the very *Heathens* too,* of whom the Church of Christ was principally to be compos'd; as it was a Rite as little operose, painful, dangerous and expensive, as any that could be devis'd; as it was equally adapted to both Sexes, and a most significant Symbol of the inward Sanctification of the Heart, so indispensibly necessary for qualifying a Man for becoming a true Member of the *moral* or *spiritual* Part of the Christian OEconomy;

* Apud Gentes etiam profanas, usurpatum antiquitùs fuit, ut qui initiari vellent, prius toto Corpore ablue rentur; haud dubiè eo ipso testantes propositum Innocentiæ. — Nam ejus propositi ab iis Mystagogi exigebant, ut LAMBANUS docet & LAMPRIDIUS. — POOL, Synopf. ad MAT. 28. 29. — Where see the several ancient Authorities he quotes in proof of this Custom. —— I shall add, that the Heathens were, moreover, generally accustomed to wash their Hands and whole Bodies, too, in Water, both to purify themselves for the more solemn Worship of their Gods, and also for the Lustration and Expiation of their Sins. And therefore Water Baptism was a Rite which the Heathens could have no Objection against, but would very readily submit to. — Vid. SPENCER de Leg. Heb. Lib 3. — STILLINGFLEET's Irenicum, Part I. Chap 5. — CASAUBON's Comment on THEOPHRASTUS concerning Superstition; and others.

my; it seems the most suitable, and, on all Sides, the least exceptionable of any Ceremony whatever, for an initiatory Institution of the Gospel. ---- These Things premis'd, I come to the Enquiries above proposed.

The first Passage of Scripture that gives us any Light in these Matters, occurs JOHN 3 v 3. where we find Our Blessed Lord declaring to *Nicodemus*, that *except a Man be born again*, i. e. as himself explains it in the 5th Verse, *except a Man be born of Water and of the Spirit, he cannot see*, or enter into *the Kingdom of God.* In order to understand the Purport of which Words, it must be first observed, that as the Jews looked upon the Gentiles, as in a State of Corruption and Iniquity, as *Aliens from the Commonwealth of Israel, and Strangers to the Covenants of Promise, Eph.* 2, *v.* 12; and would not admit any of them as Proselytes to the *Law*, 'till they were sanctified by Water-Baptism; so every such Proselyte, upon his Baptism, they accounted as one *new born* or *Regenerate*, and actually called him so; meaning by his *new Birth*, 'tis to be feared, rather his turning from *Heathenism* to *Jewism*, and renouncing all Relation to his Ethnick Kindred and Friends, than changing his Course of Life from Spiritual Pollution and Wickedness to Purity and Holiness; which the Washing with Water so livelily represented, and which it was, no doubt, intended to represent in its original Institution. This Observation being made,

made, the Sense of Our Saviour's Words *except a Man be born again*, or *of Water and of the Spirit*, is very obvious. For to consider them along with the Context. *A certain Pharisee named Nicodemus, a Ruler of the Jews, came to Jesus by Night, and said unto him, Rabbi, we know that thou art a Teacher come from God; for no Man can do these Miracles that thou dost, except God be with him.* After such an Ingenuous Acknowledgment of Christ's Heavenly Mission as this, we may well suppose this *Pharisee* interrogated JESUS what he was to do that he might become his Disciple, or a Member of the Kingdom of Heaven; and the Reply JESUS made him seems to signify as much; for *he answered, Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God* *Nicodemus*, either possibly forgetting the known Sense of his Country Phrase, *born again*; or probably being desirous of further Conference with Our Lord upon this Subject, to try more fully the Divinity of his Mission, affects to understand him as speaking of a *natural* or *literal* Regeneration; and therefore absurdly asks, *How can a Man be born when he is old, can he enter a second time into his Mother's Womb and be born?* JESUS willing to gratify the Pharisee's laudable Curiosity, and to teach him the true and full Signification of the *New Birth*, or *Regeneration*, required as a necessary Qualification for a Man's becoming his true Disciple, *answered, Verily, Verily,*

Verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. Now, by being *born of Water*, which is one Part of the *new Birth*, Our Saviour unquestionably means being *baptized with Water*; for according to the Observation before made, the Jews called all those Proselytes unto the *Law*, upon their being so baptized, *new born*, or *regenerate*; and here the Phrase is *born of Water*, which Our Saviour makes, in Part, explanative of the Phrase, *born again*; and *born again* is a Phrase of the same Import with *new born*. But the Error of the Jews was, that they denominated a Proselyte's *new Birth*, from the external or ceremonial Part, the mere Washing away the Filth of the Flesh only: Whereas one original Design of Water Baptism, even under the *Law*, was intended to signify, as it actually required of the Comers thereto, a Change of Manners; an Entring upon a new Life; a Purification of the Heart; *a putting off concerning the former Conversation the Old Man, which is corrupt, according to the deceitful Lusts; and a being renewed in the Spirit of the Mind, and a putting on the New Man, which after God is created in Righteousness and true Holiness, Eph. 4. v 22, 23, 24.* For as under the Law an Observance of all the other Rites and Ceremonies was of no Account, but even an Abomination to God, except it was attended with inward Holiness, or Purity of Mind; so the

Baptism

Baptism of the Jews *in the Cloud and in the Sea*, especially as it was a federal Rite, must needs suppose a putting away, or being wash'd from their former Iniquities; a renouncing all Egyptian Idolatries and Corruptions, and serving God for the future, in Sincerity and true Amendment of Life. Thus much is also to be understood of the Baptism of JOHN. In order to fit Men for being worthy Subjects of it, 'twas required they should so repent of their former Sins as to *bring forth Fruits worthy of Repentance* Upon which account 'tis called the *Baptism of Repentance*, *Acts* 13 *v* 24. And, because to all those who came to this Baptism with true Repentance, Pardon for all past Sins was thereby conveyed to them, it is therefore called the *Baptism of Repentance for the Remission of sins*, LUKE 3. v. 3. Water Baptism, therefore, under MOSES and JOHN, was no dumb insignificant Ceremony, whose sole Use and Worth consisted in the outward Performance or material Act; but its principal Excellency flow'd from that vertuous Disposition of Mind, that abandoning all Unrighteousness, and putting on True Holiness, requir'd of the Person to be baptized, and which the *Washing with Water* was designed to represent and perfect; and without which it had, for the present, no valuable or saving Effect at all. And this is the Thing Our Saviour insists on in the Description of that *new Birth* he required of all those who would *enter into the Kingdom of God.*

For after he had told *Nicodemus*, *except a Man be born of Water*, he adds, *and of the Spirit*, or *he cannot enter into the Kingdom of Heaven.* And becauſe this Phariſee could not but know that to be *born of Water* which was the *outward* Part of the *new Birth*, ſignify'd to be *baptized with Water*, he ſpeaks no more of it, but proceeds to explain that *inward* or *ſpiritual* Part of the *new Birth*, to which *Nicodemus* and his Brethren the Jews ſeemed to be ſo great Strangers. *

The Quakers have conſtrued the Paſſage now under Conſideration, to make it ſupport the *Baptiſm with the Holy Ghoſt* only; falſly ſuppoſing to be *baptized with the Holy Ghoſt*, and to be *born of the Spirit*, import the ſame Thing. But their Way of doing this, is ſo arbitrary and groundleſs, that if the ſame *Rule* ſhould be conſtantly followed, upon as little Reaſon, in interpreting Scripture, the moſt expreſs Commands of God would be quite evavacuated and thrown aſide. For they maintain that the Words *Water* and *Spirit* muſt be taken, by an *Hendiadis*, to mean the *Spirit* only, which has the purifying Efficacy of Water: And therefore to be *born of Water and of the Spirit*, is only to be *born of the Spirit*, which operates in working the *moral* Birth in the Soul of Man, as Water does in waſhing away the *Filth of the Fleſh*, or in purifying the *out-*

* For an exact Account of the *New Birth*, ſee WATERLAND's Diſcourſe on TITUS 3. v. 4, 5.

outward Man. This Explanation they endeavour to juſtify, by obſerving, that the *Baptiſm with the Holy Ghoſt and with Fire*, before treated on, muſt be taken to mean the *Baptiſm with the Holy Ghoſt* only; and that the Term *Fire* is here ſubjoined, purely to ſhew, that this Baptiſm operates like Fire, in purging the droſſy Nature of Man, and burning up every Thing in him that is vile and ſinful.*

Now

* The incomparable HOOKER, reaſoning againſt ſome in his own Time, who, to ſerve an *Hypotheſis*, underſtood the Phraſes *born of Water and of the Spirit* in that Senſe, and defended it in that manner which the *Quakers* afterwards followed, thus argues. "I hold it for a moſt infallible Rule in Expoſitions of ſacred Scripture, that where a *literal* Conſtruction will ſtand, the fartheſt from the *Letter* is commonly the worſt. There is nothing more dangerous than this licentious and deluding Art, which changeth the Meaning of Words, as Alchymie doth, or would do, the Subſtance of Metals, maketh any thing of what it liſteth, and bringeth, in the end, all Truth to nothing. Or howſoever ſuch voluntary Exercife of Wit might be born with otherwiſe; yet in Places which do uſually ſerve, as this doth concerning *Regeneration by Water and the Holy Ghoſt*, to be alledged for Grounds and Principles, leſs is permitted. To hide the general Senſe of Antiquity agreeing in the *literal* Interpretation, they cunningly affirm, that certain have taken thoſe Words as meant of *material* Water, when they know that, of all the Ancients, not one is to be named, that ever did otherwiſe either expound or alledge the Place than as implying *external* Baptiſm.—Shall *that*, which hath always received this and no other Conſtruction, be now diſguiſed with a Toy of Novelty! Muſt we needs, at only the Shew of a critical Conceit, without any more Deliberation, utterly condemn them of Error which will not admit that *Fire*, in the Words of JOHN, is quenched with the Name of the *Holy Ghoſt*? or with the Name of *Spirit*, *Water* dryed up in the Words of Chriſt? When the Letter of the Law hath two Things expreſsly ſpecified, *Water* and *Spirit*; *Water* as a Duty required on our

 Parts,

Now in Confutation of this Reaſoning of our Adverſaries, I

Firſt obſerve, that the Senſe they put upon the Term *Fire* added to the Words *Baptiſm with the Holy Ghoſt*, is as arbitrary and groundleſs, as the Senſe they put upon the Term *Water* in Our Saviour's Definition of the *New Birth*. For I ſhewed in my former Diſcourſe, that the *Baptiſm with the Holy Ghoſt* did not at all conſiſt in the *ſanctifying*, but entirely in the *miraculous* Gifts of the Spirit; which Men might be endowed with and actually exerciſe, whilſt they lived in great Wickedneſs. And therefore, if the Term *Fire*, in the Paſſage under Examination, is in any wiſe *exegetical* or explanative of the *Baptiſm with the Holy Ghoſt*, it it muſt ſignify *Force*, *Rapidity*, *Illumination*, and *Heat*; which are natural Qualities of *elementary* Fire, and very aptly repreſent, 1ſt, that divine *Energy* diſplay'd in the Miracles wrought by

Parts, the *Spirit* as a Gift which God beſtoweth, there is Danger in preſuming ſo to interpret it, as if the Clauſe which concerneth ourſelves were more than needed. We may by ſuch rare Expoſitions attain perhaps, in the end, to be thought witty, but with ill Advice. —Finally, if at the time when that Baptiſm ſpoken of by JOHN, came to be really and truly performed by CHRIST himſelf, we find the Apoſtles that had been, as we are before baptized, new *baptized with the Holy Ghoſt*; and in this their latter Baptiſm, as well a *viſible Deſcent of Fire*, as a *ſecret miraculous Infuſion of the Holy Spirit*: If in us he accompliſh likewiſe the Heavenly Work of our *New Birth*, not with the *Spirit* alone, but with *Water* thereunto adjoined, ſince the faithfulleſt Expounders of his Words are his own Deeds, let that which his Hand hath manifeſtly wrought, declare what his Speech did doubtfully utter." ——— *Eccleſ. Polity*, Page 257.

by the Apoſtles; 2dly, that prodigious *Celerity* wherewith the Goſpel was propagated by them thro' all the habitable Earth; 3dly, that *illuſtrious Manifeſtation* of Evangelical Truths, with which their Underſtandings were illuminated, and which, thro' their Preaching, was a *Light to lighten* both Jews and Gentiles; and laſtly, that flaming and irreſiſtable *Zeal*, wherewith they were animated to publiſh the *glad Tidings of Salvation* in defiance of all the Menaces, Perſecutions and Tortures of their moſt mercileſs Enemies.

But tho' this may be, and probably is, one Reaſon why the Word *Fire* is added to *Baptiſm with the Holy Ghoſt*, yet it is not the *only* not *primary* Reaſon. For as the *Baptiſm with the Holy Ghoſt* was conferred in the viſible Appearance of cloven Tongues like as of Fire, *Acts* 2; ſo the Term *Fire* is without Doubt *primarily* added to *Baptiſm with the Holy Ghoſt*, to ſignify the *external Element* under which the *extraordinary ſpiritual Baptiſm* was confer'd.

And now, if *Baptiſm with the Holy Ghoſt and with Fire*, muſt be underſtood as a Mode of Speech parallel to *born of Water and of the Spirit*, it effectually eſtabliſhes the Inſtitution of *Water Baptiſm*. For as the Words *Baptiſm with the Holy Ghoſt* have the Term *Fire* ſubjoined, in order to ſhew both the *outward Element* under which the Extraordinary Gifts of the Spirit were conferred, and alſo the *Manner* of their Operation; ſo *Water* is annex'd to *Spirit* both

both to signify the Outward Element under which the *spiritual Birth* was finally effected; and also to shadow forth the Sanctification of the Inner Man, wrought by the secret Influence of the good Spirit.

Secondly, It may be concluded that the *Quakers'* Interpretation of the Phrase *born of Water*, is false, because it supposes, to say the least, a very gross Absurdity; namely, that Our Saviour intended not to be understood by, but to deceive, the Person to whom he was discoursing, in the most momentous Doctrine of *Regeneration*. *Nicodemus* had been used to consider *Regeneration* or the *New Birth*, as a being born of, or baptized with, Water only: Our Saviour instructs him that *Regeneration* consists in a being *born* both *of Water and of the Spirit*. If now Our Blessed Lord designed the Phrase *born of Water* should be taken in the *Quakers'* Sense, a Sense 'till then unheard of in the World, *Nicodemus* must inevitably have mistaken it, except an Explanation had been given along with it, which we do not find there was. But if he design'd to be understood by *Nicodemus*, in his Description of *Regeneration*, which cannot with any Colour of Probability be doubted, we must necessarily infer, that he did not innovate in the Use of the Words *born of Water*, but intended they should be taken in the Signification establish'd and current among his Countrymen the Jews, i. e. a being *baptized with Water*.

There-

Therefore to conclude this Head, Our Bleſſed Lord, by telling *Nicodemus*, that *except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, evidently declares, that he had even then inſtituted Water Baptiſm, as an Ordinance which he had determined ſhould be ſubmitted to by all Perſons in every Age of the World, ere they could become his Diſciples, or Members of that ſpiritual Kingdom he came into the World to eſtabliſh.—The Expreſſion is univerſal, *except a Man* (in the Original, *except any Perſon*) *be born of*, that is, baptized with, *Water, he cannot enter into the Kingdom of God.*

I go on now to enquire into the Practice of Our Saviour or his Apoſtles, previous to the Command in the Text.

Before this Conference with *Nicodemus*, Our Saviour had made a conſiderable Number of Diſciples, but it is not left upon Record in Scripture, whether he *baptized* them or no. Nevertheleſs, his declaring to *Nicodemus*, in the manner we have ſhewn, the Neceſſity of *Water Baptiſm* to all thoſe who would become his Diſciples, affords us a ſtrong Preſumption that he actually had ſo *baptized* them. But however this be, 'tis certain that very ſhortly after this Conference *came Jeſus and his Diſciples into the Land of Judæa, and* that *there he tarried with them and baptized*; JOHN 3. V 22. That the Baptiſm here ſaid to have been adminiſtred by Our Saviour, was with *Water*, the

Qua-

Quakers themſelves allow: And that he adminiſter'd it in making Diſciples to *Himſelf*, and not to JOHN, which is the only Thing to be conteſted, is manifeſt,

Firſt, From the known Uſe of this Rite, both among the *Jews* and with JOHN, from whom Chriſt took it, which was for entering Diſciples into their reſpective Diſpenſations: conſequently, by Analogy, no Reaſon appearing to the contrary, 'twas uſed by Chriſt too for the Purpoſe of initiating Diſciples to *Himſelf*, or into that Religion which he had then begun to promulge to the World, in Contradiſtinction both to the *Law* and JOHN.

Secondly, It is of this very *Baptizing* the Evangeliſt ſpeaks in the 1ſt Verſe of the following Chapter, where we are told, that *when the Lord knew how the Phariſees had heard that* JESUS *made and baptized more Diſciples than* JOHN, *he left Judæa*: where the Phraſe *he made and baptized*, is either *pleonaſtical*, ſignifying *he baptized* only; and then it correſponds with what the Evangeliſt had ſaid in the preceeding Chapter, Verſe 22; viz. *Jeſus came into the Land of Judæa --- and there baptized*; or elſe the Word *baptized* is explanative of the *Manner* how JESUS *made* Diſciples; conformable to which Mode of Speech are theſe Words of my Text, *diſciple all Nations, baptizing them*; i. e. as our Adverſaries themſelves do grant, make them Diſciples by *baptizing them*. And that CHRIST's thus baptizing with Water

Water was to make Disciples to *himself*, and not to JOHN, cannot be doubted, if we consider that as JOHN was only the *Harbinger, to prepare the Way of the Lord*; therefore when the Lord was come in Person, and reveal'd to the World, and had begun to set up his own Dispensation, the *Baptism* or Ministration of JOHN ceas'd of Course, wherever JESUS and his Doctrines were known and embraced. Accordingly before this there is a plain intended Distinction betwixt the *Baptist's* Disciples and *Christ's*,* which there would have been no Reason for, if CHRIST had baptized Disciples to JOHN, and not to *himself*. And, after Christ's Ascension, besides that the Distinction aforesaid was still kept up, those who had been baptized by JOHN were re-baptized with Water and made Disciples unto Christ. *Acts* 19. *v.* 5.

Thirdly, What will put this Matter out of all Controversy is the Evidence of JOHN himself. For a *Question* or Dispute having *arisen betwixt some of his Disciples and the Jews, about Purification*, or Water Baptism; (and, as appears from what follows about that Water Baptism administred by Christ) *they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan*, i. e. Christ, *behold the same baptizeth, and all Men come unto him.* JOHN 3. 26. By which Information, and the Reply made to it, it seems these Disciples doubted about the Au-

* Compare JOHN 1. v. 35, &c. with Ch. 2. v. 2, 11, 12, 17.

Authority which Jesus had to *baptize*, and wanted to have their Master's Judgment about it, and whether they should submit to *his Baptism* or no. *John answered and said, a Man can receive*, or take upon himself, *nothing, except it be given him from Heaven.* v. 27. hereby plainly asserting the *Authority* Jesus had to *baptize:* And in order to shew his Disciples the Necessity of their becoming the Disciples of Christ also, and of submitting to his Baptism, as they had seen others do beyond *Jordan*, and not resting ultimately in his own Dispensation, as if He himself were the CHRIST, he says, *Ye yourselves bear me Witness that I said I am not the Christ, but am sent before him, viz* to prepare Men for believing in Him when he should appear, and listing themselves his Disciples by *Water Baptism.* This Doctrine he illustrates by the Similitude following; *He that hath the Bride*, i. e. the Church to be gathered out of all Nations, *is the Bridegroom*, Jesus Christ the Head of the Church; *but the Friend*, or *Paranymphus of the Bridegroom*, which is all the Honour I dare pretend to, *which standeth and heareth him*, as I do now by your Report *rejoiceth greatly because of* (Christ's) *the Bridegroom's Voice: this my Joy therefore is fulfilled.* Which is as if he said, I am so far from repining at the News you bring me that *Jesus baptizeth and all Men come unto him*, and enter themselves his Disciples by Baptism, as if my Reputation or Ministry was there-

thereby injured, that in this very thing *is my Joy fulfilled*; because I find my Ministration has taken Effect: For as Christ is the supreme Head, the everlasting King and Governor of the Church, and I no more than his Forerunner to prepare the World for his Reception; therefore as the World has begun in such great Numbers to embrace His Baptism, my Office, having generally obtained it's End, is of course upon the Decline: *He must* now *increase and I decrease*. These last Words of the *Baptist*, by the most palpable Perversion any Text is capable of are employed by the Quakers to destroy that Baptism which they so fully establish. They argue thus. CHRIST *must increase*, says JOHN, therefore his Baptism *with the Holy Ghost* must *increase* or come into use; *but I must decrease*; therefore JOHN's Baptism with *Water* must *decrease* or go out of use: Whereas, not to take any Notice of what hath been formerly discours'd on *Baptism with the Holy Ghost*, JOHN is here evidently speaking of CHRIST's *encreasing* particularly with Respect to his *baptizing with Water*: For it was upon the very Occasion of his own Disciples questioning the Authority JESUS had to *baptize with Water*, that JOHN affirms, CHRIST *must increase and himself decrease*. And tho' it is true that *Water Baptism*, as far as it was a Rite of *Initiation*, into JOHN's Dispensation was to *decrease*; yet as Our Blessed Lord had adopted it for a Rite of *Initiation* into that *Covenant*

of Grace of which he was the *Mediator*, it was to *increase* and become more and more in use, as the Increase of Believers gave occasion for it.

We have here then the Suffrage of as *great a Prophet as any that were ever* before him *born of Women*; LUKE 7. v. 28, that Christ should baptize all those who would become his Disciples with *Water*; which, 'tis hoped is an Argument in Defence of this Holy Institution, which all the low Sophisms and groundless Cavils of our Adversaries will never be able to shake.

It is hardly worth while to observe, that the Quakers object against what hath been said in Proof of Christ's practising *Water Baptism*, that the Evangelist tells us, JOHN 4. v. 2 *Jesus himself baptized not, but his Disciples*, ---- as if his Disciples baptized not by his Command! For,

First, It is absurd to imagine the Apostles should, of their own Heads, practise Water Baptism in initiating Disciples to Christ, and that in his Presence, without being authorized by him so to do.

Secondly, The Evangelist, when he said, in the preceding Chapter, v. 22, that *Jesus baptized in the Land of Judæa*, and knew at the same time that JESUS himself, with his own Hands, *baptized not*, certainly meant, that he *baptized* however by the Ministry of his Apostles, or that they *baptized* by his Commission. For upon what other Interpretation can the Evan-

Evangeliſt be made to ſpeak with any manner of Propriety, or clear'd of Self-Contradiction? He affirmed in one Place, *Jeſus did baptize*, in another, that *he did not*; and in both Places he is ſpeaking of the ſame *Baptizing*. But the Evangeliſt could not err in this Matter; therefore when 'tis ſaid, *Jeſus did not baptize*, 'tis meant, he did not baptize, himſelf, or with his own Hands; and when *he did baptize*, that this was done by the Miniſtration of the Apoſtles, upon his Preſcription or Command: And if it be allowed that the Apoſtles *baptized* by Vertue of their Lord's Command, is it not the very ſame to all Intents, as if Chriſt had *baptized*, himſelf, with his own Hands? For who is there ſo ignorant as not to know, that a Prince or Maſter is, with the ſtricteſt Propriety, ſaid to do that which his Subjects or Servants do by his Orders? *

This then was the State of Water Baptiſm at the Time the Command in the Text was given out: It was in common Uſe both with the Jews and JOHN, and the very Heathens too, in admitting Proſelytes into their reſpective

* Dicuntur homines in ſacrâ Scripturâ id facere quod alii ex ipſorum præſcripto faciunt.—Sic Pharaonis Filia *educavit* Moſen, *Acta* 7. *v.* 21. — Solomon *ædificavit* Templum, &c. I. *Reg* 6 *v.* 2. — David *abſtulit* haſtam, &c. nempe per Abiſæi manus, I. SAM. 26 v. 11, 12.— Rex Juda *legit*, II. *Reg* c. 22 *v* 16. i. e. per alios.——POOL *Synopſ. Criticor. ad* JOHAN 3. v. 22. ——And again upon the ſame Place in Diſpute. — Etſi non Chriſtus baptizaret ipſe, Chriſti tamen Baptiſmus vocatus erat. — Sic dicimus, Imperator *propoſuit* Edictum, Præfectus Fuſtibus *cecidit*; & ſemper is dicitur facere cui præminiſtratur.—— TERTUL. *Lib, de Baptiſmo.*

tive Religions; upon which, and several other Accounts before taken Notice of, it seemed the most suitable of any Ceremony whatever, for a Rite of Initiation into the Evangelical Covenant or Church of Christ; which, as it was to consist of an outward Society of Faithful Men, required some external Form or Ceremony to make Men Members of it, as much as any Society, Civil or Religious, that ever subsisted in the World. And accordingly we find, that JESUS had, in Fact, long before adopted *Water Baptism* for the Purpose just mentioned: For he had declared to *Nicodemus*, that *except a Man be born of*, or baptized with, *Water, he cannot enter into the Kingdom of God*; hereby plainly asserting the Necessity of submitting to this positive Ordinance, to all who would become Christians; and that without Limitation to Age or Sex, Persons, or Times. And in pursuance of what he had asserted, St. JOHN acquaints us that he actually administred Water Baptism in making Disciples to Himself; not indeed with his own Hands, but, what is vertually the same, by the Ministry of his Apostles. And the *Baptist* too, upon the very Occasion of his being told that JESUS *baptized* Disciples with Water, affirms, that *he must increase* in this Respect, or go on to make more and more Disciples by the same Baptism. All which Considerations taken together, I must presume to say, amount to as strong a Proof that JESUS had already, previously to the Command

mand in the Text, instituted *Water Baptism*, and that too for a perpetual Ordinance in his Church, as if the express Words of the Institution had been left upon Record. And now, as this was the State of *Water Baptism* at the Time the Command in the Text was issued out to the Apostles of *baptizing all Nations*, can any thing be more probable, can any thing be more certain, than that this *Baptizing* was to be with *Water*? *Water Baptism*, we have seen, had been long before instituted by Our Saviour for the Purpose of making Disciples to himself. The Apostles had all along practised this Baptism for that Purpose, and had never practis'd any other Baptism in a religious Use; and now they are commanded to disciple all Nations by *baptizing them in the Name of Father, Son, and Holy Ghost*, which, as shall be shewn by and by, is the same as *baptizing in the Name of Christ* alone: Can there then be a juster or more necessary Conclusion, than that the Baptism in the Text, is the *Baptism with Water*, and no other? Our Saviour's commanding the Apostles to *baptize* in making Disciples to the *Holy Trinity*, is no more than bidding them do as they had done; only the Exercise of their Commission is here enlarged: For, instead of confining their *Baptizing* to the *Jews* and Land of *Judæa*, they are ordered to *baptize all Nations*, both *Jews* and *Gentiles*. But had Our Blessed Lord intended his Apostles should understand

ſtand him at this Time as ordering them to adminiſter the perfectly * *new* and *figurative* Baptiſm of the *Holy Ghoſt*, according to the Quakers, 'tis abſolutely neceſſary he ſhould have told them ſo in plain Terms, and without a *Figure*, to prevent their miſtaking him. To *baptize*, in the *literal* Senſe, is to *waſh with Water*, and in the Text 'tis only ſaid, *Go and baptize*, without mentioning the Matter with which they were to *baptize*: It is therefore utterly unreaſonable, and againſt all the Rules of true Criticiſm, to underſtand Our Saviour as commanding his Apoſtles to *baptize* with any thing, but *literal, material, elementary Water*.†

A *Third* Argument that the Baptiſm in the Text is the Baptiſm with *Water*, and not with the *Holy Ghoſt*, ſhall be drawn from the Conſideration of the *End* for which it was here ap-

* In calling the Baptiſm with the *Holy Ghoſt* perfectly *new*, I am not to be underſtood, as if it were meant, that the *Gifts* of the *Holy Ghoſt*, in which that Baptiſm conſiſted, were never before given, but that their being given was never before call'd *Baptiſm with the Holy Ghoſt*, which is enough for my Purpoſe.

† 'Tis a receiv'd and ſure Rule in interpreting Scripture, or any other Book, *not to depart from the literal Meaning of the Text, except ſome urgent Neceſſity force us thereto.* But no Neceſſity whatever forces us to go from the *literal* Meaning of the Word *baptizing* in the Text, which is, Waſhing with Water. Therefore the Baptiſm in the Text is Water Baptiſm and none other.

Barclay (Apol. Prop. 12. Sec. 8.) makes uſe of the aforeſaid Rule in explaining this Text; but either by the moſt egregious Blunder, or moſt barefac'd Wickedneſs any Man can be guilty of, he makes the *figurative* Baptiſm of the *Holy Ghoſt* to be the *literal* Baptiſm here ſpoken of.

appointed, and the *subsequent Practice* of the Apostles.

For if it appears that it was appointed for the Purpose of *discipling* the World to the Father, Son and Holy Ghost, and that the Apostles, in their *subsequent Practice*, constantly made Use of *Water Baptism* for that Purpose, we have then an infallible Proof that the Baptism in the Text is that of *Water*.

Now that the End for which this Baptism was appointed, was the *Discipling* all Nations to the Holy *Trinity*, is very evident from the Words of the Text. *Go and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

For, *First*, The Word *baptizing* signifies *by baptizing*, as the Quakers readily allow; and then the Case is clear, that *this Baptism* was ordained for *making Disciples*.

Secondly, The Phrase *baptizing in the Name of Father, Son, and Holy Ghost* signifies *making Disciples* to Father, Son, and Holy Ghost. This I shall attempt to demonstrate by observing,

First, That to *baptize into* or *unto* any Person, and to *baptize in* or *into his Name*, are Scripture Expressions of the same Import. Thus, to be *baptized into* or *unto* Moses, means to be *baptized in* or *into* the *Name* of Moses, I. *Cor.* 10. *v* 2. And *baptized into* or *unto* Jesus Christ, *Rom.* 6. *v* 3, *Gal.* 3. *v* 27. is expressed in other Places by, *baptized in* or

into the *Name* of JESUS CHRIST, *Acts* 2. *v* 38. —Ch. 10. *v* 48. — Ch 19. v. 5.

Secondly, That to be *baptized into* or *unto* a Perſon, *in* or *into* his *Name*, ſignifies the being made Diſciples to that Perſon by *Baptiſm*.* So to be *baptized unto Moſes*, is to be initiated into the *Moſaical* Conſtitution, or made MOSES' Diſciples. For the Words *baptized unto Moſes*, will bear no other Interpretation but this, or what is equivalent to it; † and conſequently, to be *baptized into Jeſus Chriſt*, or *into his Name*, cannot, without a manifeſt Violence to Scripture, be taken to mean any thing elſe than being *ſealed Profeſſors* of Faith in CHRIST, or *inaugurated his Diſciples* by *Baptiſm*.

A Paſſage in St. PAUL's Firſt Epiſtle to the *Corinthians*, Ch. 1. v. 13, will aſcertain beyond diſpute, this Senſe which all Interpreters unanimouſly put upon the Words *baptized in the Name Chriſt*.

The Apoſtle having been informed, that ſome of the *Corinthians* had fallen into Parties and Animoſities upon account of the different

* 'Eis properly ſignifies *into*: So the *French* tranſlate it 'here: The Phraſe *baptiſtheenai eis*, *to be baptized into* any 'one's Name, or *into any one*, is ſolemnly, by that Ceremony, 'to enter himſelf a Diſciple of him into whoſe Name he 'is baptized, with Profeſſion to receive his Doctrine and 'Rules, and ſubmit to his Authority: A very good Argu'ment here why they ſhould be called by no Man's 'Name but CHRIST's.' —— LOCKE's Note on the Place. — See alſo Dr. CLARK's Sermon (Vol. 4.) on I. *Cor.* 1. *v.* 13.

† Vid. POOL Synopſ. in Locum.

ferent Ministers by whom they had been respectively *baptized*, as if they had been the Disciples of him *by* whom, rather than *to* whom, they had been *baptized*; The Apostle, I say, having heard this, endeavours to rectify their Errors, and heal their Contentions, by pointing out to them the one, common, sole Lord and Master of them all, that is, JESUS CHRIST, whose Disciples only they ought all to have reckoned themselves, as having been all *baptized* in *his* Name only, and not in the Names of *those* who were no more than *ministring* Servants to Christ, in discipling all Nations to Him, the Head and Saviour of the Church. These are the Apostle's Words: *Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the Name of Paul?* To illustrate which Reasoning, and set the Argument I am upon in the clearest Light, I shall observe again, that it was the Fault of these *Corinthians*, that they falsly and uncharitably distinguished themselves by the Names of *those* by whom they had been *baptized* into the Christian Faith; some styling themselves *of Paul*, that is the Followers or *Disciples* of *Paul*, (for the Original will bear no other Signification) and some of *Apollos*, and some of *Cephas*, and some stuck to the true Denomination of Believers, and said, we are *of Christ*. Upon the pernicious and un-

christian Distinction of those who reckoned themselves the *Sectaries* of those Ministers by whom they had been baptized, and to lead them to their True and only Master; the Apostle asks, *Is Christ divided?* Is Christ's Authority or Lordship distributed among his Ministers, so that each has a Title to make Disciples to Himself? No, that cannot be. ---- And the Reason why this could not be, he suggests in the next Question, *Was Paul*, or any other Minister, *crucified for you?* meaning, that as it was Christ alone that was *crucified* for them, having redeemed them to himself at the Price of his Blood, so he alone had the Prerogative of making them Disciples to himself: And in the next Question, *or were you baptized in the Name of Paul?* he puts them in mind of the actual Engagement they had all entered into by *Baptism*, of being the Disciples of Christ alone. For as he manifestly insinuates, that they had not been *baptized into the Name of Paul*, nor of any other Minister, but into the Name of some Person else; therefore his Disciples they all were, into whose Name they had all actually and solely been baptized; and that was none other than Christ himself, as the Scope of the Apostle's Question and Argumentation evidently declares: And from hence then it is inconteſtably proved, that *to baptize in the Name of* a Person, signifies in Scripture, *to make Disciples to that* Person by *Baptism*: And consequently, that *to baptize*

baptize in the Name of Father, Son, and Holy Ghost, according to the command in the Text, is *to make Disciples to Father, Son, and Holy Ghost.*

Let us now enquire into the *Practice* of the *Apostles* in *discipling all Nations to the Blessed Trinity, subsequent to this Command.*

But, *first*, a Difficulty must be resolved at which our Adversaries stumble, and from whence they raise an Objection against the Apostolical Practice of *baptizing with Water*; as if it was not founded upon the Command in the Text. For they observe, that this Command was to baptize in the Name of the Trinity; but we find the Apostles baptizing with Water in no other Name than that of JESUS only; consequently, that when the Apostles baptized in the Name of JESUS only, they did not practise the Baptism which Our Lord ordered them to administer in the Name of the *Trinity*; for this they suppose to be the *Baptism with the Holy Ghost.* *

Now, to clear this Difficulty and remove the Quakers' Objection, I observe, that when it is said that the Apostles *baptized* in the Name of

* This Objection of the *Quakers*, if it should happen to be of any moment, proves a great deal too much for them; it holding much more forcibly against the Apostles practising the *Baptism with the Holy Ghost* in Obedience to the Command in the Text than the *Baptism with Water*: For we not only never find the Apostles practising the *Baptism with the Holy Ghost* in the *Name of the Trinity*, but never so much as in the *Name* of the *Holy Ghost* only. —— Thus notable are the *Quakers* in ruining their own Principles, whilst they unskilfully attack our's!

of JESUS, it is to be understood, that they *baptized* in the Form prescribed by Our Saviour in the Text, viz. in the Name of the *Trinity*. --- The Reason of this is,

First, Because, as the Father, Son, and Holy Ghost are conjunct Authors of that Scheme of Salvation, which the Apostles were to preach to the World, and into which they were to receive Proselytes by Baptism; therefore, tho' this Baptism was ordered to be administred in the Name of the whole Trinity, and this Order was no Doubt religiously observ'd, yet in relating the Practice of the Apostles in this Case, the inspir'd Penmen might, by a very proper Compendium, mention only the Name of *Christ* into which they *baptized*; because it would be necessarily understood, that they *baptized* likewise, at the same Time, in the Name of the *Father* and the *Holy Ghost*. * This abbreviate manner of Expression is allowed in other Authors; and in the Scriptures themselves nothing is more common. --- Thus, the Word *Faith* is often used to signify the whole Complex of Christianity, by which we are saved, *Rom.* 3 *v* 28. *Eph.* 2 *v.* 8. Whereas, in its Original Meaning, it signifies no more than an *Assent* of the Mind to the Gospel Truths; which, without sincere *Obedience*

* Non excludit Patrem & Spiritum Sanctum, quia illos Judæi agnoverunt, sed Christum duntaxat nominat, quippe quem nondum agnoverunt.— POOL Synopf. ad *Acta* 2. v. 38. Again, ad *Acta* 10. v. 48. Ex Nomine Christi tacitè intelligitur, &, qui unxit, *Pater*, & *Spiritus*, quo unctus est.

ence to both the moral and positive Precepts of the Gospel, will not save Men. JAMES 2. *v.* 24.

To come nearer to my Purpose,—— Salvation is often promis'd to those that believe in Jesus Christ, *Acts* 16. *v.* 31. JOHN 6. v. 40, 47. But to believe in the Father and the Holy Ghost is as necessary to Salvation as to believe in the Lord JESUS: Consequently, when Salvation is promised to those that believe in the Lord JESUS, it must necessarily be understood that they should believe in the Father and Holy Ghost also.

Analogous to this Mode of speaking is the Phrase in Debate. To baptize in the Name of JESUS is to make Disciples to JESUS; but it is as necessary to Salvation, that Men become Disciples to the Father and Spirit, as to JESUS or the Son; therefore, when the Apostles are in Scripture said to have *baptized* in the Name of the *Son*, it must needs hereby be meant, that they *baptized* in the Name of the *Father* and *Holy Ghost* also; or in that Form prescribed in the Text.

And this is the Sense the venerable Fathers of the First and Second Centuries next succeeding the Apostles (and who therefore are the best moral Evidence what the Apostolical Practice of *baptizing* was) put upon the Words *baptize in the Name of Jesus*. They thought it essentially necessary in administring *Water Baptism*, that it was done *in the Name of the whole Trinity*; and therefore judged that

that Baptism *null*, which was given only in the Name, either of *one* or of *two* Persons of the Sacred *Trinity*. In Defence of this Opinion they pleaded the Prescription of Our Saviour in the Text, and the subsequent Practice of the Apostles; and ordered those Ministers to be deposed, and even excommunicated, who presumed to *baptize* in any other Form than in the Name of the *Triune* GOD. And when it was urged upon them by certain Hereticks, that the Apostles are in several Places of Scripture said to have *baptized* in the Name of the Lord *Jesus* only; they replied, that tho' the Name of *Jesus* is in all those Places only mentioned, yet the *whole Trinity* is meant.*

A most Learned and Judicious Author,* than whom perhaps no Man that ever liv'd was more thoroughly acquainted with the *Fathers*, tells us, that among all the primitive Writers, (meaning the Orthodox) he had never met with any but Two that plainly and directly approv'd of any *other Form* of Water Baptism, than that which was appointed in the Text. These were *Ursinus*, an *African* Monk, and the famous St *Ambrose*; who, tho' they both agreed that *Baptism* ought rather to be administer'd according to Christ's Institution, in the express *Name of Father, Son, and Holy Ghost*; yet thought *that Baptism* valid enough, which was given in the *Name* of the *Son* only; because they concluded

* * Bingham's Antiq. Vol. 4 Book XI. Ch. 3.

ed that whatever was done *expreſsly* in the Name of *one* Perſon of the undivided *Three*, was done *implicitly* in the Name of *All*.--- Whether this Opinion can be juſtify'd, I am not concern'd to ſhew; but it ſeems it was contrary to the general Voice of ancient Writers, and the Practice of the ſound Catholick Church.

Secondly, As the Baptiſm in the Text, appointed by Our Saviour for *diſcipling all Nations*, was commanded to be adminiſtred by his Apoſtles *in the name of the Holy Trinity*; if therefore we are told in Scripture, that they *diſcipled the Nations*, by *baptizing them in the Name of Jeſus* only; it muſt be concluded, either that they diſobeyed Our Saviour's Command, which is utterly incredible; or that when they are ſaid to have baptized in the Name of *Jeſus*, they actually baptized in the Name of the *Trinity*, according to their Lord's Command.

I come now to examine the *Practice of the Apoſtles* in Regard to Baptiſm; or with what *Form* of Baptiſm they diſcipled the Nations. And here it will be proved beyond all poſſible Doubt, that the univerſal Practice of the Apoſtles in diſcipling the Nations, was by baptizing them in the Name of Jeſus Chriſt, i. e. in the Name of the Trinity, as was juſt now ſhewn. The

Firſt Paſſage of Scripture in Proof of this Point, occurs *Acts* 2. v 38: where we find,

that, when by a Sermon of St. PETER's, preached in Demonstration that JESUS, whom the Jews had crucified, *was both Lord and Christ*, a great Number of these Jews *were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles; Men and Brethren, what shall we do? Peter answered and said, Repent and be baptized every one of you* in the Name of Christ, *for the Remission of Sins.*--- And we are told, v. 41, that *they that gladly received his Word*, i. e they that sincerely believed PETER's Testimony concerning Christ, *were baptized*; baptized *into the Name of Christ*. as PETER had commanded they should, and thereby made his Disciples. A

Second Instance of the *Apostolical Practice* we meet with *Acts* 8 In the 5th Verse, 'tis said, **Philip*, the Deacon, *went down to the City of Samaria, and preached Christ*, and, v. 12. that *when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women*; and that *in the name of the Lord Jesus*, as the 16th Verse declares. A

Third Instance is that of ANANIAS his *baptizing* SAUL, afterwards PAUL recorded in the following Chapter of the *Acts*. This ANANIAS, being directed of God in a Vision, went to

* Tho' PHILIP was not one of the Twelve Apostles, yet I suppose it will not be deny'd but that he had as good Authority for *baptizing in the Name of the Lord Jesus*, as any of the Twelve. And what he did in this Case, is a sure Rule to judge of the Apostolical Practice in the same.

to SAUL (who had been smitten with Blindness in his Journey to *Damascus*, where he now was *and putting his Hands on him said, Brother Saul, the Lord, even Jesus that appeared unto thee in the Way as thou camest, hath sent me that thou mightest receive thy Sight, and be filled with the Holy Ghost. And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and was baptized.*

As 'tis only here said, *Saul was baptized*, without any Mention of the *Form* of that *Baptism*, the Question is whether he was *baptized in the name of Jesus*, or otherwise? But this St. PAUL himself will resolve in the Account he gives of his Conversion, *Acts* 22. v. 16, where he represents ANANIAS speaking to him thus: *And now why tarriest thou? Arise and be baptized and wash away thy Sins, calling on the Name of the Lord* Now that the Baptism ANANIAS here ordered PAUL to submit to, was that which the Apostles are said to have administer'd in the Name of the Lord Jesus, is evident,

First, Because to this Baptism the *Washing away*, or Remission, *of Sins* is annexed. *Be baptized and wash away thy sins* And that Remission of Sins was annex'd *to the Baptism in the Name of the Lord Jesus*, is plain from the Passage before cited, *Acts* 2 *v* 38. *Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.*

Secondly, This Baptism was to be administer'd in making PAUL a Disciple of Christ, for which the Baptism *in the Name of Christ* was appointed. *Be baptized*, saith ANANIAS, *calling on the Name of the Lord.* For, *to call on the Name of the Lord*, is, in the Gospel Language, *to be a Disciple of the Lord*, i. e. of Jesus Christ. Thus, when 'tis said, *whosoever shall call on the name of the Lord shall be saved*, *Acts* 2. *v* 21. *Rom.* 10. *v* 13. 'tis meant, whosoever shall be a *Disciple* of the Lord shall be saved. And, *Acts* 9 *v* 14, *to bind all that call on thy* (Christ's) *Name*, signifies, to put in Chains all that professs themselves Christ's *Disciples.* And again, at the 21st Verse, *to destroy them that call on this*, i. e. Christ's, *Name at Jerusalem*, can bear no other Sense than, to destroy all that are Christ's *Disciples* at *Jerusalem.* Consequently, when ANANIAS ordered PAUL to be *baptized*, *calling* (or, *and to call*) *on the Name of the Lord*, he bad him enter himself a *Disciple* of the Lord, by being baptized *in his Name.*

To these *three* Instances of the universal Apostolical Practice recorded by the Author of the *Acts*, I shall add the Evidence of St. PAUL himself.--Writing to the *Galatians*, Ch. 3. v 26, he says, *As many of you as have been baptized into Christ*, i. e into his Name, *have put on Christ.* What the *putting on of Christ* means, is explained in the next Verse. *There is neither Jew nor Gentile, there is neither Bond nor Free,*

there

there is neither Male nor Female; for ye are all one in Christ Jesus: that is, all both Jews and Gentiles, Bond and Free, Male and Female, having *put on Christ* by being *baptized* in his Name, are become *one* united Body in *Christ Jesus*; all Distinctions of Religion, State of Life, and Sex, being lost in the single Denomination of *Christians*, or *Disciples of Christ*. The Apostle goes on: *And if ye are Christ's*, (if by being baptized in the Name of Christ, ye *put him on*, or become entirely his Disciples) *then are ye Abraham's Seed, and Heirs according to the Promise*. Now, as by *being baptized into*, or, *in the Name of Christ*, Men *put him on*, became the *Seed of Abraham, and Heirs according to the Promise*, which are Privileges common to all Believers, it must needs follow, that it was the universal *Practice* of the Apostles to *baptize* Believers *in the name of Christ*. —Again.

The same Apostle in his Epistle to the *Romans*, Ch. 6 v 2, saith, *Know you not that so many of us as were baptized into*, i. e. in the Name of *Jesus Christ, were baptized into his Death?* Now that to be *baptized into Jesus Christ* was the Duty of all Believers in general, as well as of those particular *Romans* to whom the Apostle is speaking, and consequently that to baptize in this Form was the universal Practice of the Apostles, is evident from the Obligations here said to be laid upon Believers by their being so baptized, and the Privileges thereby conferred upon them. *First*,

First, By this Baptism, *Believers* not only entered themselves the Disciples of Christ, and promis'd to obey the Gospel Religion, *in general*; but made moreover a solemn Profession of their Belief in that fundamental Article, *the meritorious Death of Christ*, in particular: for so the Phrase, *baptized into Christ's Death*, most properly signifies.

Secondly, As by being *baptized into Jesus Christ*, *Believers* made Profession of their Faith in the *meritorious Death* of Christ; so, in order to apply the Merits of his Death effectually to their Salvation, they promis'd, and consequently stood engaged *to die unto Sin, and to live unto Righteousness*, as Christ by his *Crucifixion* and *Resurrection* had done; and of these they made a lively Representation, in having their whole Bodies plung'd in the Water of Baptism, as in a *Grave*, and in rising out of the Water again, as it were to enter upon *a new Life* of Holiness. And this explains the 4th Verse, which runs thus; *Therefore we are buried with him by Baptism into Death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of Life.*

Thirdly, All those Believers who with true Repentance were baptized into Jesus Christ, had actually the Merits of his Death applied to them, *viz.* Deliverance from the Vassalage and Penalty of Sin, to which they were subject by Nature, and a Principle of Spiritual Life infus'd into

into them, to enable them to live unto God in true Holineſs, which is the Subſtance of the 7 following Verſes. *For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection. Knowing this, that our old Man,* (that corrupt, ſinful Principle derived from ADAM) *is crucified with Chriſt, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead,* as Chriſt is literally, and all ſincere Believers interpretively, *is freed from ſin. Now if we be dead with Chriſt,* as we profeſs ourſelves to be by being buried with him in the Water of Baptiſm, *we believe we ſhall alſo live with him*: i. e. live a Life conformable to *his* after his Reſurrection, when he was perfectly freed from the Bondage and Curſe of Sin, and emancipated into the Service of God, which ſuppoſes by our Baptiſm we obtain a Principle of Grace to enable us to begin and finiſh the new and ſpiritual Life. The Apoſtle adds again, *knowing that Chriſt being raiſed from the dead, dieth no more. Death hath no more Dominion over him; for in that he died, he died unto Sin once, but in that he liveth he liveth unto God. Likewiſe reckon ye yourſelves to be dead indeed unto Sin, but alive unto God through Jeſus Chriſt our Lord.* *

Now,

* A third Inſtance St. PAUL affords us of the univerſal Apoſtolical Practice of of *baptizing the Nations in the Name of Jeſus*, we find, *Col.* 2. 11, 12. where he tells the *Coloſſians*, —11ſt, That they *were circumcis'd with the Circumciſion of Chriſt made*

Now as these Obligations laid upon Men by *Baptism into Jesus Christ*, and the Privileges conferred to them thereby, were common to all true Believers, there needs not a stronger Argument than this, that it was the *universal Practice of the Apostles, in discipling the Nations, to baptize them into*, or *in the Name of Jesus Christ*; i.e in the Name of Father, Son, and Holy Ghost, according to the Command in the Text.

I shall now recapitulate what hath been prov'd in the Course of my Third Argument for *Water Baptism*, and then proceed to discuss the *Grand Question*, which will decide the present Controversy. ---- Our Saviour's Command in the Text is, that the Apostles should disciple all Nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. In order to shew that the Apostles practised this Baptism for the Purpose for which it is here appointed; 'tis humbly presum'd that I have proved,

First, That to *baptize unto* or *into* a Person, is to *baptize into*, or *in the Name of* that Person.

Secondly, That to *baptize into*, or *in the Name of*, a Person, is to *make Disciples* to that Person by *Baptism*.

Thirdly,

made without Hands, by which their Sins were put away, which Effect of *putting away Sins*, is ascribed to *Baptism in the Name of Christ*, twice in Scripture. *Acts* 2. v. 38.— 22. v. 16. —— 2dly, He says they were *buried with Christ and risen with him in Baptism*, which exactly corresponds with what he had said of *Baptism in the Name of Christ*, *Rom.* 6. 3, 4. just treated on.

Thirdly, That the Baptism which is in Scripture said to have been administred *in the name of Christ*, was that which in the Text is ordered to be administred *in the name of the Trinity*, --- and therefore,

Fourthly, That the Apostles did universally disciple the Nations by baptizing them in the Name of the *Trinity*, when they are only said to have baptized in the Name of *Jesus*.

The *Question* that now remains to be resolved is, what the *Matter* of that Baptism is, which the Apostles administred in discipling all Nations; i. e. whether the *Matter* of Baptism in the Name of Jesus, or the Holy Trinity, be *Figurative* or *Literal*, *Moral* or *Elementary*, the Gifts of the *Holy Ghost*, or *Water*?

In Answer to which, if it can be proved that the Apostles in *discipling* the Nations to *Jesus Christ*, or the *Trinity*, did not *baptize* with the *Holy Ghost*, it unavoidably follows, they *baptized* with *Water*. And this I shall attempt to do, by shewing, that the Apostles never administer'd the *Baptism with the Holy Ghost*, but to those who had first been *discipled* to Jesus Christ by a previous Baptism given in His *Name*.——The first Scripture Proof on this Head is that already cited for another purpose, *Acts* 2. *v.* 37, 38; where we find, that when the Jews to whom PETER had preached JESUS CHRIST, *were pricked in their Hearts, and said unto Peter and to the rest of the Apostles*,

Men and Brethren, what shall we do? Peter said unto them, Repent and be baptized every one of you for the Remission of sins, and ye shall receive the Holy Ghost * In this Place, the Jews are first commanded to be *baptized* in the Name of Jesus Christ, and after that, 'tis promis'd, they should receive the Holy Ghost; i. e. as our Adversaries will allow, they should be *baptized* with the Holy Ghost: which evidently proves here are two distinct, different Baptisms mentioned; whereof if the former was administer'd in *making Disciples to Jesus*, as hath been proved before; the latter was not administred for that Purpose, but for some other. And if this latter Baptism be that *with the Holy Ghost*, it necessarily follows the former was *with Water*.

A *Second* Proof that the Baptism with the Holy Ghost was not administer'd but to those who had first been baptized into Jesus Christ, and so made his Disciples, we find, *Acts* 8th; *The Samaritans*, Verse 12, *when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, were*

* The Quakers would gladly in this Passage understand *Baptism in the Name of Jesus Christ* to be the *Baptism with the Holy Ghost*, because *Receiving the Holy Ghost* is mentioned immediately after it: The Words of St. PETER will therefore will run thus; *Repent and be baptized every one of you with the Holy Ghost, and ye shall be baptized with the Holy Ghost*; which is making a true Apostle of Our Blessed Lord as barbarous a *Speaker*, as some of the Quaker Apostles have been. —— But for a full Confutation of this Opinion, see the two following Proofs.

were baptized both Men and Women; that is, *baptized in the name of Jesus*; nevertheless, not yet *baptized with the Holy Ghost*, as appears from the following Verses. V. 14. *Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John*, V. 15. *Who when they were come down prayed for them that they might receive the Holy Ghost*; V. 16. *For as yet he was fallen upon none of them; only they were baptized* (by PHILIP) *in the Name of the Lord Jesus: Then laid they their Hands on them, and they received*, i. e. were baptized with, *the Holy Ghost*. This Passage is so plain, that it needs no Comment. Here the *Samaritans* are said to have been *baptized* by PHILIP *in the Name of the Lord Jesus* a considerable Time before PETER and JOHN, dispatched by the Apostles from *Jerusalem* to *Samaria* for that Purpose, *baptized them with the Holy Ghost*; Consequently, by being *baptized in the name of the Lord*, they were baptized with *Water*, and not with the *Holy Ghost*.

The *Third* and last Proof I shall produce upon the Point in Hand occurs *Acts* 19 *v.* 1, *&c.* where it is related that PAUL *came to Ephesus, and finding certain Disciple, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost: And he said unto them, unto what then were*

ye baptized? And they said unto JOHN's *Baptism.*

Before I proceed 'tis expedient to remove an Objection which may seem, from this Place, to lye against what hath before been advanced, namely, that Men by being *baptized in the Name of Christ*, were *made his Disciples*, whereas the Title of Disciples is here attributed to those who were not yet *baptized in the Name of Christ*, as appears from the 5th Verse. — But this Objection will vanish, and a further Proof of the aforesaid Doctrine arise, if we consider the Place justly: For these Men are called Disciples, not because they were so in fact, but because St PAUL, either through some Mis-information of others, or some Mis-apprehension of his own, took them to be such. This appears from his asking them, *Have ye received the Holy Ghost since ye believed?* For 'tis hence plain he thought they had been Disciples of Christ, and wanted to know whether they had received, what was in those Days the common Privilege of all Christ's true Disciples, the Extraordinary Gifts of the Spirit. And that these Men were not Disciples in fact, is manifest from their answering the Apostle, *we have not so much as heard whether there be any Holy Ghost*; that is any Giving of the Extraordinary Gifts of the Spirit: which certainly none that were Christ's Disciples could have said. This Answer of the *Ephesians* undeceiv'd the Apostle in his Opinion of

of them ; for he immediately asks, *unto what then were ye baptized?* implying, that if they had been *baptized in the Name of Christ*, and so made his Disciples, they could not but have heard of the *Giving of the Holy Ghost*, as it was generally, I suppose, promised to Believers before their Baptism, *Acts* 2. *v.* 38 ; and usually immediately after conferred upon them. Add moreover, that these *Ephesians* confess their having been *baptized* only *unto* JOHN's *Baptism*, and as they were just after this Confession *baptized in the name of the Lord Jesus*, 'tis out of all question that that they were not yet Christ's Disciples.---Therefore to go on, --- When St. PAUL understood these *Ephesians* had only been *baptized unto* JOHN, he said unto them, *John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him that should come after him*, i. e. *on Jesus Christ* : By which the Apostle gives them to understand, that it was not enough for them them to be JOHN's Disciples, and rest in his Dispensation alone; but they ought to believe in Christ as the Saviour of the World, and become his Disciples too, according to the Command of JOHN himself. *When they heard this*, 'tis said, *they were baptized in the name of the Lord Jesus.* And then, *when Paul had laid his Hands on them, the Holy Ghost came on them*, i. e. they were *baptized* with the Holy Ghost, and they *spake with Tongues and prophesied.* Now that the Baptism

in

in the Name of the Lord Jesus, and that *with the Holy Ghost* are here distinguish'd as two different Baptisms, is manifest,

First, Because the Apostle supposed in his first Address to these *Ephesians*, that they were even then *baptized in the Name of Jesus* when he queried whether they had been *baptized with the Holy Ghost*;

Secondly, Because the Baptism with the Holy Ghost was plainly administred posterior to Baptism in the Name of Jesus. 'Tis said, *they were baptized in the name of the Lord Jesus, and when Paul had laid his Hands on them the Holy Ghost came on them.*

Thus, 'tis presum'd, I have fully demonstrated, that the *Baptism with the Holy Ghost* was not administred by the Apostles, but to those who had been previously *baptized in the Name of Jesus Christ*, i. e. in the Name of the Father, Son, and Holy Ghost, according to the Prescription in the Text: consequently, as it is utterly unreasonable to suppose the Apostles, directed in all necessary Gospel Practice by the unerring Spirit of God, should make use of any Baptism in *discipling the Nations to the blessed Trinity*, but that which was commanded them, it unavoidably follows, that the Baptism in the Text is, in regard to the *Matter* of it, not *figurative*, but *literal*, not *moral*, but *elementary*, not the *Holy Ghost*, but *Water*.* The

* The most formidable Objection the *Quakers* urge against the Apostles practising *Water Baptism* in obedience to the Command in the Text, is drawn from 1. *Cor.* 1. v. 17, where St.

The *Fourth* and laſt Argument that the Baptiſm in the Text is *Water Baptiſm*, may be deduced from the very *Form of Words* in which Our Saviour ordered it to be adminiſtred, *viz. baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*: For to *baptize in the Name of* a Perſon, is expreſſly de-

St. Paul affirms of himſelf, *Chriſt ſent me not to baptize, but to preach the Goſpel.* For from hence they conclude, that as St. Paul had as large a Commiſſion as any of the other Apoſtles, in all the Parts of the miniſterial Duty, and yet affirms, that *he was not ſent to baptize with Water*, ſo neither was any other of the Apoſtles *ſent to baptize with Water*; and conſequently the Baptiſm Our Saviour, in the Text, ordered his Apoſtles to adminiſter, *in diſciplining all Nations to the Holy Trinity*, is not the Baptiſm with *Water*, but with the *Holy Ghoſt*. —— In Anſwer to which, I obſerve, what hath been fully proved,

Firſt, That the *Baptiſm* St. Paul here affirms *he was not ſent to adminiſter*, is that which is called in Scripture, *Baptiſm in the Name of Jeſus*; and that this, as hath been alſo fully prov'd, is the very Baptiſm in the Text, which was ordered to be given in the *Name of the Trinity*; therefore ſince the *Quakers* maintain that the Baptiſm with the *Holy Ghoſt* is that which is ſpoken of in the Text, it follows, that neither St. Paul nor any of his Fellow Apoſtles were ſent to baptize with the *Holy Ghoſt*: And therefore this Objection militates as much againſt the *Quakers* as againſt Us.—But,

Secondly, As it hath been proved that the Baptiſm in the Text is that of *Water*, and that all the other Apoſtles had a Commiſſion to adminiſter it, it follows, that St. Paul being allowed to have as large a Commiſſion in this reſpect as the other Apoſtles, he was empowered to adminiſter Water Baptiſm too.

Therefore, when he affirms *he was not ſent to baptize* with Water, *but to preach the Goſpel*, he does not mean *abſolutely*, that he was not ſent *at all*, but *comparatively* that he was not ſent with *ſo ſtrict* a Command to *baptize with Water* with his own Hands, as to *preach the Goſpel* with his own Mouth. *Woe be to me*, ſaid he, *if I preach not the Goſpel*, I. *Cor.* 9 v. 16.

But

declared in Scripture to *baptize with Water.* So when the Apoſtle, I. *Cor.* 10. *v.* 2, tells us, that the Jews were all nationally *baptized in the Name of Moſes*, 'tis added, *in the Cloud and in the Sea*, both of which conſiſted of *Water.* But an Inſtance nearer to my Purpoſe, as relating to the very Baptiſm in the Text, occurs *Acts* 10, which contains the Hiſtory of the Converſion of CORNELIUS and his Gentile Kinſmen and Friends that were with him, to the Chriſtian Faith --- As PETER was preaching to theſe Gentiles, *the Holy Ghoſt*, we are told, *fell on them all, as he had fallen on the Apoſtles themſelves on the Day of Pentecoſt*, and they immediately exercis'd the Extraordinary Spiritual Gift of *ſpeaking with Tongues.** *And when*

But as to baptizing with his own Hands, he had a diſcretionary Power, to do it, when he had Opportunity for it, as he ſometimes did; or leave it to the inferior Miniſters, when the more arduous, and more important Duty of *preaching the Goſpel* call'd for that ſuperior Talent the Holy Ghoſt had given him in that Way beyond the reſt of the Apoſtles. After this comparative manner the Particle *not* muſt be interpreted in an hundred Places of Scripture, and ſcarce in any with better Reaſons than in this. For,

Thirdly St. PAUL ſays, a Verſe or two above, *I thank God I baptized none of you but Criſpus and Gaius, leſt any ſhould ſay I had baptized in mine own Name*; which Reaſon for the Apoſtle's Thankfulneſs, would, I conceive, have been abſurd if he had had no Commiſſion to baptize with Water at all: Therefore the Particle *not* muſt needs be underſtood in a comparative Senſe ——— See Dr. CLARK's 6 Serm. Vol. 1. — BENNET againſt *Quakeriſm*, Page 304.—SMITH's Preſervative, P. 200, and all the Commentators on the Place.

* It may be thought that CORNELIUS being baptized *with the Holy Ghoſt* before he was baptized *in the Name of Jeſus*, contradicts my third Argument for Water Baptiſm, viz. that the

when they of the Circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost, as well as on themselves; *Peter asked them*, (the Jewish Christians) *can any Man forbid Water that these* Gentiles *should not be be baptized which have received the Holy Ghost as well as we?* Upon which, when no Objection could be made to this Motion, seeing God had so signally manifested his Acceptance of the Gentiles by bestowing on them, even before their *Baptism in the name of Jesus*, those extraordinary spiritual Gifts which were constantly given the Jews after they had received that Baptism; when no Objection, I say, could be made to this Motion, *Peter commanded them to be baptized in the name of the Lord Jesus*. Now that the Baptism in the *Name of the Lord Jesus* PETER here ordered CORNELIUS, &c. to be baptized with, is the very same with that, about the Fitness of administring which to these Gentiles, he had appealed to the Jewish Converts that were with him, in the Verse foregoing, cannot be de-

the Apostles never administer'd the Baptism *with the Holy Ghost*, but to those who had been previously baptized *in the Name of Jesus*, or the Trinity.——But,

First. The Baptism with the Holy Ghost was not administer'd to CORNELIUS by St. PETER, but by God himself upon an extraordinary Occasion.—*Secondly*, Suppose it had been done by the Apostle, yet since it has been shewn that the general Practice of the Apostles was otherwise, it would make nothing against my said Argument.

deny'd; consequently, *to baptize in the Name of* a Person, (in which Form the Baptism in the Text was to be given) signifies in Scripture, *to baptize with Water*. Nay further, as it hath been clearly proved that the Baptism said to be given in the *Name of the Lord Jesus*, is none other than that which is commanded in the Text to be administer'd in the *Name of the Holy Trinity*, therefore to *baptize in the Name of the Trinity* is certainly to *baptize with Water*.

And now, from a Proof so plain, express, and conclusive that the Baptism in the Text, in the Name of the Trinity, is Water Baptism, one would think 'tis hardly possible there could be any Evasion, or any Room for an Objection. The Quakers, however, have found out a Method of explaining this Baptism quite away from the Text, and forcing it countenance the Baptism with the Holy Ghost: * But such a Method it is, as they only dare venture to rely on, who are driven to the utmost Desperation in supporting a sinking Cause. They observe, that the *Name* of the Lord is often taken in Scripture for something else than a bare Sound of Words, or a literal Expression, even for his *Virtue* and *Power*; and consequently, that to be *baptized in* or *into the Name* of the *Lord*, or the Holy *Trinity*, is to be *baptized* into the *Virtue* and *Power* of the Holy

* Barclay's Apol. Prop. 12, Sec. 8. and, after him, all the Quakers that have handled this Text.

Holy *Trinity*, that is with the *Holy Ghoſt*. In Confutation of which Reaſoning of our Adverſaries not to ſtand to point out it's particular Errors and Abſurdities, * I ſhall obſerve in brief, that if Baptiſm in the Name of the Lord be the ſame with Baptiſm in the Name of the Trinity, as hath been before proved at large, and as the Quakers themſelves by their Gloſs upon the Text do fairly allow; then, as in all other Places of Scripture where Baptiſm in the Name of the Lord is mentioned, it is demonſtrated that that Baptiſm is meant of the Bap-

* *Firſt*, I ſhall note, that the Quakers have not produc'd a ſingle Text to prove that the *Name* of the Lord ſignifies his *moral Power* or *ſanctifying Grace* in which they falſly ſuppoſe the *Baptiſm with the Holy Ghoſt* conſiſts. For I may venture to affirm, that all thoſe Places of Scripture, quoted by them, where the *Name* of the Lord ſignifies his *Power* or *Virtue*, are to be taken to mean his *natural* Power or Might, exerted in his ordinary providential Government of the World, which has nothing to do with the *Baptiſm with the Holy Ghoſt*, either according to the Quakers' Notion or the Scriptures.

Secondly, Allowing that the *Name* of the Lord ſometimes ſignifies in Scripture, not only his *natural* Power, but alſo his *moral* Operation in ſanctifying the Souls of Men; it ſtill remains for the Quakers to prove that it muſt be underſtood ſo in the Text! For they have not hitherto ſo much as attempted to prove that it muſt.

Thirdly, Allowing alſo that the *Name* of the Lord (i. e. of the Trinity) ſignifies in the Text his *ſanctifying* Power or Grace, yet this can be conſidered only as the *End* or Gift obtained by Baptiſm, and not as the *Matter* of Baptiſm. — 'Tis expreſſed, *baptizing* INTO *the Name*, &c. and not WITH *the Name*; conſequently, the *Name* (i. e. as the Quakers ſuppoſe, the *ſanctifying Power*) of the Lord, is only the Gift conferred by Baptiſm: And why may not this Gift be conferred by *Water* Baptiſm to all who come truly prepared for it by Faith and Repentance?

Baptism with Water, it infallibly follows that the Baptism in the Text is that of Water too. For what can be an infallible Rule of understanding the Sense of Scripture if this be not? On the contrary, our Adversaries fix the Meaning of Scripture at random, to serve a Turn, without regard to the Scripture Use of Words and Phrases: So that upon the Phrase *Baptism in the name of Jesus*, they have no less than *three* different Opinions. Sometimes they take it to relate to the Water Baptism of the Law, which was practis'd by the Apostles for a Time in Condescension to the Weakness of the Jews, as Circumcision now and then was; sometimes 'tis understood of JOHN's Water Baptism and said to be used by the Apostles in making Disciples to JOHN; and lastly, 'tis taken to mean the Baptism with the Holy Ghost. Into such Absurdities, Perplexities, and Contradictions, do Men run in explaining *Holy Writ*, when they disdain to be ty'd down to proceed by the Rules of true Criticism, and will not be at the Pains to study the Sense of a Text by humane or rational Means, but take up with that Signification which the pretended *Inspiration* of the Spirit suggests; i. e. in Reality what their own blind and prejudicate Phansies rashly pronounce to be true!

Thus, 'tis humbly presumed, I have sufficiently made good what was first propos'd, namely, that the *Baptism* Our Blessed Saviour in the Text commanded his Apostles and all their

their lawful Succeſſors in the Goſpel Miniſtry thro' all Ages to adminiſter in *diſcipling all Nations to the Father, Son, and Holy Ghoſt*, is none other than the *Baptiſm with Water*. From hence I ſhall raiſe an Obſervation or two with Regard both to the *Quakers* and ourſelves, and ſo conclude.

Firſt, With Regard to the *Quakers*, ſince it appears that *Water Baptiſm* was inſtituted by Chriſt himſelf for a perpetual Rite of diſcipling the World to the *Holy Trinity*; or, in other Words, for making them Chriſtians, and ſealing over to them the Bleſſings and Privileges of the Goſpel, we may ſafely conclude, that the *Quakers* are not true Chriſtians, and have not a Title to thoſe Bleſſings and Privileges, i. e. have not a Right to the Merits of Chriſt's Mediation, nor conſequently of Salvation thro' him. But to prevent being miſunderſtood, when I ſay the *Quakers* have not a Right to theſe Things, I mean they have not a Covenant Right to them or a Right by Virtue of any Goſpel Promiſe. --For as the Goſpel is a Covenant betwixt God and Man, wherein Salvation is offered by God, through the Mediation of his Son, to all thoſe who believe in him, and enter into an Obligation by *Water Baptiſm* to live in ſincere Obedience to all his Holy Laws, and no otherwiſe; conſequently all thoſe who, however otherwiſe ſound in Faith and obedient to the Laws of Chriſt, have not entered into Covenant with God

God by *Water Baptiſm*, according to the Preſcription of the Goſpel, cannot be ſaid to have a Covenant Right to the Salvation offered therein; no more than a Man who without a Regular Enliſting takes up Arms and fights for his Sovereign Majeſty King GEORGE, has a Right to a *Britiſh* Soldier's Pay, which is only promiſed to thoſe who are regularly enliſted into his Majeſty's Service. What then, it may be asked, will become of the *Quakers*, if for Want of *Water Baptiſm*, they have not a Covenant Right to Salvation; do you ſay, they muſt be damn'd? No; God forbid that I ſhould ſo raſhly invade the Prerogative of Heaven, and pronounce Damnation againſt thoſe, whom, for any Thing the wiſeſt Man on Earth can tell, the Great Judge of Heaven hath decreed to ſave. For though I think it a moſt evident Scripture Principle, that none can be ſaved upon the Foot of the Chriſtian Covenant, but thoſe who are lawfully *baptized with Water in the name of the Holy Trinity*; yet 'tis no where ſaid in Sacred Writ, that they who are not *ſo baptized* ſhall be damned. There is a wide Difference betwixt not having a Covenant Right to Salvation, and being in a State of Damnation: For the overflowing Kindneſs of the infinitely good and benevolent God may no doubt extend Salvation to thoſe to whom it has not by Contract been promiſed: juſt as a kind and gracious Sovereign may be pleaſed to grant that Man

Man the usual Soldier's Reward, who fought sincerely in his Cause tho' uncall'd and unenlisted to it. To speak my Mind more plainly, I am firmly persuaded, should a *Quaker* in all other Respects sincerely conform to the Gospel Religion, his Want of *Water Baptism*, which happened not through any wilful Neglect or Obstinacy of his own, but invincible Ignorance, will not hinder him from being a worthy Object of the Divine Mercy thro' Christ, and a Partaker of the eternal Reward of Righteousness. But this is only the Verdict of private Sentiment founded upon the supposed true Notion of the Divine Attributes of Mercy and Goodness, and not the express Voice of Revelation; And at the best 'tis but a plausible Opinion, which may possibly in some Respects be wrong, and has more of charitable Hope in it, than real Certainty. Whereas, all those who fill up the Terms of Christian Faith and Obedience after a regular Inauguration into the Evangelical Covenant by *Water Baptism*, we may affirm upon the strongest Grounds of Assurance, shall undoubtedly be saved. For God himself, by the Mouth of an infallible Oracle, even his only begotten Son, hath declared, that *he that believeth and is baptized shall be saved* MARK 16. *v.* 16. And an Holy Apostle, by the Inspiration of the Spirit of Truth, hath told us, that *Christ loved the Church and gave himself for it that he might sanctify and cleanse it*, and consequently

quently save it, *by the Washing*, or Baptism *of Regeneration. Eph. 5. v. 25, 26.* And in another Place, *He saved by the Washing of Regeneration, and Renewing of the Holy Spirit.* Titus 3. *v.* 5.

This then is the Difference betwixt a Man who, after *Water Baptism*, religiously fulfils the Measures of Gospel Faith and Practice, and one that wanting Water Baptism, is yet in all other Respects a good Christian: The Former has as it were the Broad Seal of Heaven, the solemn Promise and Ratification of God himself, for his Salvation; and therefore he may be as sure of it as he is sure *God is faithful that promised. Heb.* 10 *v.* 23. The latter must depend entirely upon God's uncovenanted Favours for Salvation: And whether God will be pleased to save him (at least as a true Believer) is a Doubt which will never be cleared up till the Day of Judgment. And, consequently, it becomes the *Quakers*, in order to have an assured Hope of Glory and Immortality upon the Foot of the Christian Covenant, as to renounce their many fundamental Errors, so to be *baptized with Water* according to Our Saviour's Institution,

Secondly, Since it has been shewn that *Water Baptism* is a Gospel Ordinance, the *Quakers* can no longer, without being guilty of the most audacious Pride and Irreverence towards God, speak so contemptibly of it as they have hitherto done. For should they presume to call

call it, in their wonted Style, a mere *Jewish* or *carnal* Ceremony, a *beggarly* Element, an *obsolete* Type or *useless* Form, not consistent with the *spiritual* Religion of the *new* Covenant; what is this but prophanely impugning the Divine Wisdom, and saucily dictating the Law to the *Most High? But who art thou, O Man, that replieſt againſt God?* May not the supreme Creator and Governor of the Universe enact what Laws for his Creatures his most consummate Wisdom sees fit for them? And if he has thought proper to superadd to the Law of Nature and Evangelical Righteousness the *Positive* Ordinance of *Water Baptism*, to be submitted to by all those who expect Salvation by the Gospel-Religion, who dare be so impiously bold as say, *What doſt thou?* If it appears that CHRIST, the great *Vicegerent* of his Father, has prescribed this external Rite to be observed by all those who desire to become his true Disciples, this is Reason sufficient for our most dutiful Submission to it: It would be the most unparallel'd Arrogance and Presumption to set up a Tribunal in our own Judgments, to decide whether it is fit to be obeyed or no. For in taking an Estimate of the Propriety, Worth, or Excellency of the Divine Commands, we should not so much consider *what* is commanded, as *who* it is that commands. And should there even appear to us no Manner of Usefulness in a Posi-

tive Inſtitution (which is however very far from being the Caſe of *Water Baptiſm*, the the moſt humble Obedience is nevertheleſs the bounden Duty of dependent Creatures, out of Reverence to the Authority of their Great Creator and Governor; otherwiſe, the great fundamental Principle of all Religion, that *God is to be obeyed in all his Commands*, would be plainly violated. 'Men 'ought not only to ſubmit their Minds, and 'conform their Actions, to the univerſal Law 'of Reaſon and Truth; but likewiſe, or rather 'as an Inſtance thereof, to pay a Perſo-'nal Homage to that Great and Glorious Be-'ing whoſe attribute Truth is--- more particu-'larly to entertain of him the juſteſt and moſt 'honourable Conceptions that they can poſſi-'bly frame, and acknowledge him wiſe and 'righteous in all his Ways. In order hereto, 'the *poſitive* Part of Religion ſeems highly ex-'pedient, that his Authority may be rever'd 'and ſubmitted to, not only where his Com-'mands (i. e. the End of them) are diſcernible, 'but when they are not: not only when they 'ſpeak their own Worth, but when they are 'ſilent. In a word, that the divine Perfecti-'ons may be confeſſ'd and ador'd, even when 'Clouds and Darkneſs are about him, as when 'they appear in a clear Light, and break out 'into an open Blaze of Wiſdom and Truth.*

But,

* Barcuy's Law of Truth.——Where ſee more as excellently ſaid on the ſame Subject. —— "If Religion conſiſts in obeying God, or the acting in Vertue of a divine Com-

But, as was hinted above, *Water Baptism* is not a mere *Positive* Institution, or *External* Rite, which has no valuable Ends or Benefits annex'd to the worthy Observance of it by its wise Institutor: For, besides that it is a Term of our obtaining a Covenant Right to the Salvation set forth in the Gospel as observed before; 'tis moreover, the appointed Instrument of pardoning Sin, and of conveying the sanctifying Gifts of the Holy Ghost: And as it is a solemn and publick Acknowledgement of our Faith in Christ, tis not only a perpetual Memorandum to ourselves of fulfilling the Vow of Christian Obedience, but eminently exemplary to others also: It has a natural Tendency to affect Men's Minds with the Sense of that Inward Sanctification of the Heart so necessary to constitute a faithful Disciple of Christ; and our Obedience to it is as truly an Act of Religion or Virtue, and as acceptable to God, as Obedience to those Precepts which are called Moral. * For in truth, the

mand, then I conceive it is plain that those Things may become Instances of Duty and Matter of Religion for which no Reason can be assign'd but the Command.—Conybeare's Defence of Reveal'd Religion, P. 168; the 3d and a Part of the 4th Chapter of which incomparable Performance I humbly recommend to the *Quakers'* attentive Consideration.

* For Proof of the Advantages arising from the worthy Observance of Positive Institutions in general, and of Water Baptism in particular, see the learned Author last quoted — Hooker's Eccles. Pol. Book 5. Sec. 58. &c —The most learned and accurate Discourse on the *Nature Obligation and Efficacy of the Christian Sacraments*, and the Sunplame t to it — Burnet on the 25th and 27th Art.—Wake's Catechism, &c.

the internal Obedience to the *positive* Institutions and *moral* Precepts is *formally* the same. As to the external Acts or corporeal Parts of Obedience in both, they are different indeed; the one being no further obligatory than as positively commanded, the other obligatory even from the Law of Nature. But then, these external Acts in both Cases have, strictly speaking, no manner of Religion in them; for they may be as truly performed by the rankest Hypocrite as by the best of Christians. --- To illustrate this Reasoning by Example, —— *Water Baptism* is a Positive Duty; Giving Alms to the Poor a Moral one. They have both an *External* Part and both an *Internal*. The *External* Part in the former is the *Washing the Boay with Water*; in the latter, the visible or corporeal Act of giving Money, Food, Cloaths, &c. to the Poor. The *Internal* Part in both is the *sincere Love of God*: And except this *Inward* Part go along with the *Outward* in both, they are both alike virtuous; that is, neither of them have any Vertue or moral Excellence in them at all: For as 'tis said of *Simon Magus*, immediately after his Baptism, that *he was still in the Gall of Bitterness, and in the Bond of Iniquity, Acts* 8. *v.* 23; so St. Paul tells us, that though he should bestow all his Goods to feed the Poor, and give his Body to be burned, and have no Charity, it would profit him nothing. In a Word, that which constitutes the *formal* Nature

ture of a *Moral* (by which I mean a Religious) Act, is the *ſincere Love of God deeply implanted in the Heart*; and this may be as well, and in ſome Caſes much more eminently, exerciſed, in obeying a *poſitive* Command, as a *moral* one; and therefore *Water Baptiſm* ſubmitted to in *unfeigned and hearty Love of God*, is as truly virtuous or religious Obedience, and as acceptable to God, as *Giving Alms to the Poor*, or doing anyother Moral Action.*

To corroborate this Argument, 'tis worth obſerving that God hath been often pleaſed ſignally to manifeſt his Love and Favour towards thoſe who dutifully obſerved his *poſitive* Commands, and his high Diſpleaſure and Vengeance againſt thoſe who have preſumed to break them — *Abel*, upon the very Account of his *offering to God through Faith the Sacrifice* (a Poſitive Inſtitution that was divinely commanded him) *obtained Witneſs that he was righteous, God teſtifying of his Gifts. Heb.* 11 *v* 4. *Noah, by preparing an Ark*, according to poſitive Appointment, *ſaved his Houſe, condemned the World, and became Heir of the Righteouſneſs which is by Faith.* And *Abraham*, becauſe when *called to go out of his Country, and from his Kindred and Father's Houſe, into a Place which he ſhould after receive for an Habitation, he obeyed, and went out, not knowing*

* See this Point largely and convincingly demonſtrated in the Diſcourſe on the *Nature, Obligation, and Efficacy of the Chriſtian Sacraments*, and the Supplement to it.

ing whither he went, which without the Positive Command of Heaven, would have been extravagant Folly; and because *he that had received the Promises*, intentionally *offered up Isaac his only begotten Son*, which, without the express Orders of God, would have been justly reputed the most horrid Wickedness; for these Things I say, the Patriarch obtained *a Blessing for himself and all the Nations of the Earth*; and hath been deservedly honoured with the Glorious Character of *Righteous Abraham*, and *the Father of the Faithful*. *Acts* 7. v. 3.-- *Heb.* 11 v 8. -- *Gen.* 12. *v.* 2, 3. ---- Ch. 22 v 17, 18. On the other Hand, Our *First Parent* for the Breach of a Positive Command, even for eating the *Forbidden Fruit*, lost his *Paradise*, and laid himself and his Posterity under a Curse which we all of us experience the sad Effects of every Day.*

Because *Cain* brought not his *Offering* in the *Manner* or with the Qualifications required, which is tantamount to his not having brought it at all, therefore God had not Respect unto *Cain* and his Offering, *Gen* 4 *v* 5. And when *Saul* spared *Agag* King of the *Amalekites*, and reserved the best Part of the Sheep and the Oxen for Sacrifice; which, if God had not otherwise expressly commanded, would have been an Act of Prudence, Humanity, and Religion; For this, I say, was the King.

* See Archbishop King's Sermon on the *Fall*, at the End of his *Origin of Evil*, by Law.

dom of *Israel* rent from the Poſſeſſion of *Saul*. I. SAM 15. Many more Inſtances of both Sorts might be collected out of Holy Writ; but theſe may ſuffice to ſhew the Advantage of obeying the *Poſitive Inſtitutions* and Commands of God, and the Danger of wilfully tranſgreſſing them.

Secondly, With regard to ourſelves, I obſerve, ſince we have been all of us admitted into the Chriſtian Covenant, by being *baptized with Water*, according to Our Lord's Inſtitution; we ſhould remember, that, in order to enjoy the Privileges and Bleſſings of this Covenant, which are the Things God on his Part hath promiſed us, we are not to reſt in the bare Outward Performance of Water Baptiſm, but muſt proceed to fulfil the Stipulations we on our Parts are engaged to fulfil; and theſe are *Faith* and *Repentance*, meaning by *Faith* an explicit Aſſent to, or Belief of all the eſſential Articles revealed in the Goſpel, which are ſummarily contained in the Apoſtles' Creed; and by *Repentance*, an hearty renouncing our paſt Sins, and a ſincere Practiſing Univerſal Obedience to God's Holy Laws for the Time to come. Theſe are the Things which will alone make our Baptiſm valid and effectual to Salvation: But without theſe, it will be of no manner of ſaving Benefit to us but rather ſerve to heighten our Damnation. St. *Peter* (I. Epiſtle 3. v 21.) acquaints us, that *the Baptiſm that now*, under the Goſpel, *ſaves, is not*

only

only *the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God,** that is, the bare *putting away the Filth of the Flesh*, which is the outward Effect of Water Baptism, will not save Men, of itself; but the Answer of a good Conscience a Conscience qualified by *Faith* and *Repentance*, the Inward Part, or Things signified, must go along with it, to make Water Baptism Saving.

Water Baptism is therefore only *one* Mean of Salvation: But this is no more an Objection against observing this Gospel Ordinance, than it is against the Practice of either *Mercy*, *Justice*, or *Piety*, which will none of them save Men of themselves: They will not save, except in Conjunction with all the other Christian Virtues and a Belief of the whole System of necessary Evangelical Truths. For *he that offends* wilfully *in one point, is guilty of a Breach of the whole Law.* JAMES 2. v 10. To conclude, what St. PAUL spake concerning *Circumcision*, we may with equal Truth affirm of *Water Baptism; It verily profiteth, if* we *keep the Law* of Christ; *but if* we *be Breakers of* this *Law*; if, either through any sordid, worldly Views, or the *cunning Craftiness of those who lye in wait to deceive*, [who the

* The *Quakers* from hence raise an Objection against Water Baptism; which I am persuaded the Judicious Reader, from my Gloss on the Place, and the preceding Discourse, will be fully enabled to answer.—For further Satisfaction, see STEBBING's Polemical Tracts.

the better to impose upon the unwary, *have a Form of Godliness, walk in Sheep's Cloathing*, and, in Imitation of their Master SATAN, who is sometimes *transformed into an Angel of Light*, affect to be *transformed into Apostles of Christ and Ministers of Righteousness* †) If, I say, we suffer ourselves, by any Means, to be seduced from the incorrupt *Word of Faith*; or by the enticing Example of wicked Men, and the Predominancy of our own evil Lusts we deny Christ in Practice, and walk *intemperately, unrighteously, and ungodly in this present World, our Baptism is become no Baptism.* --- We are still *Strangers to the Covenant of Grace*, --- We are no longer the true Disciples of Jesus Christ. ——— For *he is not a* Christian, *who is one* only *outwardly, neither is that* Baptism, *which is* only *outward in the Flesh*; but he *is a* Christian, *who is one inwardly*, as well as outwardly; And the true Saving Baptism, is principally the moral Sanctification of the Heart, a being wash'd from the Pollutions of Sin, which is figured by, and, if we be not a wanting to ourselves, will be likewise thoroughly effected by, that Principle of Grace going along with the outward *Washing with Water.*

Now to God the Father, Son, and Holy Ghost, &c.

† II. *Cor.* 11. v. 13, 14, 15.

FINIS.

CHARITY

THE ONLY

Certain INFALLIBLE NOTE

OF A

TRUE CHURCH.

Wherein,

The SCRIPTURE NOTION of CHARITY is Stated; and, by the PRACTICE thereof, the CHURCH of *ENGLAND* proved to be the BEST and PUREST in the WORLD. Together with the POWER and EFFICACY of the CHRISTIAN DUTY of

ALMS-GIVING.

By *ROBERT GRIFFITH*, Rector of *Woolaston*, in *Glouceſter-ſhire.*

LONDON:
Printed for *R. Goſling* in *Fleet-ſtreet*, *C. Rivington*, in St. *Paul's* Church Yard, and *J. Palmer*, Bookſeller in *Glouceſter*; and are to be ſold by *T. Warner* in *Pater-Noſter-Row.* 1721.

TO

The Honoured,

Edward Colſton, Eſq;

Sometime Merchant and Citizen

OF

BRISTOL.

Honoured SIR,

HEN I had reſolved upon the Publication of the following Treatiſe, I could not pitch upon a more proper Perſon to inſcribe it to, than your ſelf, the Subject-Matter thereof, having been the chiefeſt Delight and Employment of Your Life. For I may be

bold to challenge the Christian World to produce such another Instance of any Private Person, who hath laid out his Charities so Prudently, so Beneficially, and so much to the Purposes of Life and Religion, as You have done.

THE End therefore, of this Dedication is, to propose You to the World, as the most perfect *Pattern* of Charity, that these latter Ages of the Church have produc'd; and, to convince our Adversaries, that the Genuine Sons of the Church of *England* are no less exemplary for their Piety and Good Works, than for their Orthodox Belief and Principles. This SIR, is the Reason, which prevail'd with me to assume such a Liberty, which (I was sure) your great Humility would not give You leave to Grant.

WITHOUT all Peradventure, they who like nothing but their own Compositions, will condemn my Arrogancy in presuming to fix so great a Name to so mean a Performance, without

Your

Your Knowledge or Conſent: but my Apology is, the more inconſiderable I look upon my ſelf to be, the greater Object of Charity; and in ſo much greater Need I ſtand of a Patron, who is as eminent for his great Compaſſion and Humanity, as for his Piety and Liberality. Addreſſes of this Nature, I confeſs, are commonly moſt welcome to vain-glorious and ſtatizing Men, whoſe imaginary Merits riſe and fall with the Applauſe and Breath of the People; and all the Good they procure is, the rendring Vain Men yet ſtill more Vain in other Mens Opinion, as well as their own.

But as he that would deſcribe your Vertues, can never be guilty of Flattery in the Opinion of all good Chriſtians, ſo, I hope Chriſtianity is not come to that paſs amongſt us, that we muſt be afraid to put Men in Mind of their Duties, by commending the Virtues which they cannot imitate. A Charitable Man is indeed a great Eye-ſore to Hypocrites,

and the Worldly Minded: For they who make *Gain* their *Godlineſs* will not have the Ingenuity, much leſs the Grace to admire that *Charity* which they cannot practice themſelves.

And it is no Wonder, that the Enemies of our Church are ſo void of true Charity towards God or toward their Brethren, who place all Religion in mere Speculation, and ſpend all their time in hearing or advancing ſome new ſtrange Opinion, which ſerve to buſie their Brains, but ſignifies nothing towards the purifying their Hearts, or reforming their Lives.

How many ſtrange Doctrines, have of late been propagated, how greedily imbib'dby illiterate Mechanicks, and how obſtinately defended by Men, whoſe Zeal for Religion, diſcovers it ſelf in nothing more than in oppoſing all others; as if the common Cauſe of Chriſtianity depended upon a diſtinct Knowledge of ſuch Points, as are not diſcoverable by Human Reaſon, but by plain Scripture

and

and Revelation. If this licentious Humour Prevails, it is easy to foretell the Consequence: For Men of this fluctuating Temper, *who are toss'd to and fro*, and carried about with every Wind of Doctrine; who change Sides and Sects, Opinions and Parties, as their Interest leads them; who are ever Learning, and never able to come to the Knowledge of the Truth. These Men, I say, not only destroy the Peace of the Church, but come at last, to be of no Religion at all. So that in Truth, they are never less Religious than when they make such a Noise and Stir about Religion; for true Religion, saith the Apostle, is first *pure*, then *Peaceable, Gentle, easy to be entreated*, full of *Mercy and Good Works*. They therefore who cannot sacrifice their Private Opinions to the Publick Peace: They who cannot govern their Pens, as well as their Tongues, and learn to Write as well as to speak well, of their Governours, such Mens *Religion is Vain*:

For

Pure Religion, ſaith St. *James*, *and undefil'd before God*, is this, *to viſit the Fatherleſs and Widow in their Affliction, and to keep himſelf unſpotted from the World.* How well Sir, You have tranſcrib'd this Doctrine into Practice, your fervent and Reverent Devotion, Your conſtant Attendance on the Publick Service of the Church, Your frequent Celebration of the Bleſſed Sacrament, Your Unwearied and Succeſsful Endeavours, to promote Virtue and diſcourage Vice; Your Zeal and Affection for the Eſtabliſh'd Church, and for thoſe who attend at her Altars; and above all, Your unparallell'd Bounty, Your great, well-plac'd, well-choſen Charities, ſufficiently demonſtrate.

I had not indeed, ventur'd to incur Your Diſpleaſure, in publiſhing the following imperfect Account of your Publick Charities, but with a Deſign to excite Gentlemen of like Fortune to be Liberal and Charitable after your Example; and to ſhew them withal,

that

that there is no true happineſs without God, nor any pleaſure without the ſatisfaction of a good Conſcience. If the Gentlemen of our Country would but purſue your Steps,, neither the Complaints, nor Cries, Number, nor Neceſſities of the Poor, would be ſo great as they are. But the Misfortune is, Men of the greateſt Eſtates, find them little enough to Support their Pride and Vanity, Luſt and Luxury; and inſtead of having any thing to ſpare for the Poor, rather daily increaſe their number, by witholding their juſt Dues and Hire from them: It would be happy for their Families, for their Country, and for themſelves, if your good Example could influence theſe ſort of Gentlemen to quit this vain, this roving, this uncertain and diſtracted way of Living, and turn their Thoughts to the proper Buſineſs which God ſent them into the World to do.

We meet with a few of theſe Gentlemen *here* and *there*, who after an uſeleſs indolent

indolent Life, of Softneſs, Intemperance, and Debauchery, can be content, upon their Death-bed, to leave to the Poor, what they can enjoy no longer, by way of Compoſition, or Attonement for their Sins, which is not only being Charitable againſt their Wills, but being ſo likewiſe at an other's Expence. For at his Death the Property of every Mans Eſtates devolves to God; and then it is he that gives the Charity, and not the deceas'd; for he gave none of it whilſt he could keep it; not till God took it from him. It is true the Receivers of ſuch a Charity are the better for it, what ever the Mind of the givers be. And though ſuch Charities are not to be diſcountenanced, yet we cannot ſay ſo much good of them, as of thoſe Charities which are beſtowed in a Mans Life time, when he can ſatisfie himſelf that they are neither ſtiffled nor miſapplied. You then Sir, began to lay the Foundation of your Charities, when Men at ſuch Years, are moſt apt to Indulge

Indulge their luſt, and thirſt for greatneſs and popularity. You then converted the greateſt part of Your Eſtate to Charitable Uſes, when you cou'd ſhew ſo much contempt of the World, as to deny yourſelf that Pomp and Grandeur, Attendance and Retinue, which ſo conſiderable a part of unthinking Mankind ſo much value themſelves upon; and this ſhews, that God can call you to nothing too difficult, or irkſome, which you cannot chearfully comply with, and undergoe, for the Service of Religion, and the Good of your Fellow-Creatures. It is to your Example in a great degree, that we owe the great increaſe of Charity-Schools, erected all over the Kingdom, ſince your's; which I the rather mention, becauſe this is really the beſt, the greateſt and the moſt Beneficial of all Charities; becauſe it is for the preſerving of the Souls as well as the Bodies of Men, and doing good in every Generation to the End of the World. And if he who converteth a Sinner from

the

the Error of *his way, shall save a Soul* from Death, *and cover a multitude of Sins*, how great must be your Reward, whom God hath rais'd to be the Instrument of saving so many thousand Souls not only from future Damnation, but from present want and Misery, and Ruin. I have a copious Subject before me, if my Pen was equal to my Inclination, or was not afraid to trespass upon your Patience: But I know that Panegyricks, and Encomiums cannot be welcome to a Gentleman of your strict Vertue and self Denial; and therefore I only beseech God to prolong your Days, *and multiply them as the Sand*, for the good you have done to my Brethren, *and to the House of our* God, and to the numerous poor whom you Feed and Cloath, Which Sir, is the Earnest, and hearty Prayer, of Sir,

London *May* 25 1721.

Your most Obedient Humble Servant

ROB. GRIFFITH.

Some ACCOUNT *of* EDWARD COLSTON, *Esq; his Publick* Charities, *in the City of* BRISTOL, *and to the* Clergy.

1. MR. *Colston* founded an Hospital, on St. *Austin's* back, wherein are a 100 Boys, for whose Maintenance he has given a 1000 *l. per Ann.* and Ten Pound to each Boy (when fit to be plac'd out) to bind him an Apprentice, he allows Ten Pound *per Ann.* to a Minister to teach them the Church *Catechism.*

2. He also founded an Alms-house on St. *Michaels Hill,* in the said City, wherein are 12 old Men, and 12 Women. To each is allow'd 3 *s. per* Week; but the Eldest of the Men who I suppose is in the Nature of a Governor (and therefore call'd the eldest Brother) has 6 *s. per* Week. Besides which, every one has a Dozen Horse load of Coals every Year for firing. They have publick Prayers every Day except *Wednesday's* and *Fridays,* when they have Prayers in their Parish Church, and for this he has given Ten Pound a Year.

3. In the Merchants Alms-house in *Kings-street,* he maintains 6 old decay'd Seamen at 2 *s. per* Week.

4. In

4. In Queen *Elizabeth's* Hopital near the *College-Green Briſtol*, he maintains 6 Boys, at Ten Pound a Year each Boy, and Ten Pound he gives to place him out Apprentice.

5. In *Temple-ſtreet Briſtol*, he built a Free-School for the Education of 40 Boys, whom he Cloaths once a Year, and allows Ten Pound a Year to the Maſter.

6. To the Charity Schools of St. *Mary-Redcliſt*, and other Pariſhes, within the City, he has beſtow'd large Sums of Money for the Maintenance and Education of poor Children.

7. To moſt of the Churches in *Briſtol*, he has given ſeveral Hundreds of Pounds towards the Repairing and Beautifying of the ſame.

8. For Publick Prayers every *Monday* and *Tueſday*, at all *Saints*, he has given Six Pound *per Annum*.

9. For a Sermon once a Month to the Priſoners in *Newgate*, *Briſtol*, he has given 6 Pound a Year.

10. He alſo founded a Lecture in the ſaid City, of 14 Sermons to be Preached every *Wedneſday* and *Friday* in *Lent*, at the Pariſh Churches of St. *Werberg* and St. *Peter*, upon the ſeveral Subjects following *viz.*

1. *Aſhwedneſday*, a Sermon upon the Lent. Faſt.

2. *Friday*,

2. *Friday*, a Sermon againſt Atheiſm and Infidelity.

2d Week in Lent.

3. *Wedenſday*, a Sermon upon the *Catholick-Church*.

4. *Friday*, a Sermon upon the Excellency of the Church of *England*.

3d. Week in Lent.

5. *Wedneſday*, a Sermon upon the Powers of the Church.

6. *Friday*, a Sermon upon the Neceſſity of *Water-baptiſm*.

4th Sunday in Lent.

7. *Wedneſday*, a Sermon upon Confirmation,

8. *Friday*, a Sermon upon Confeſſion and Abſolution.

5th Week in Lent.

9. *Wedneſday*, againſt the Errors of the the *Roman Church*.

10. *Friday*, againſt *Enthuſiaſm*, or Negative *Superſtition*.

6th Week in Lent.

11 *Wedneſday*, upon the Neceſſity of *Reſtitution*.

12. *Friday*, a Sermon upon the Neceſſity of Frequenting *Divine Service*.

7th Week in Lent.

13. *Wednesday*, upon Frequent Communion.

14 *Good Friday*, a Sermon upon the Paſſion of our Saviour.

Note, *Theſe Sermons are all Preach'd by different Perſons, who are Generally Incumbents of Churches within the City, for which they are allowed* 20 l. *per Ann. that is, five and twenty Shillings for every Sermon, and the remainder between the Clerks &c.*

Laſtly, Mr. *Colſton* has alſo lately lodged in the Hands of the Governours of the Bounty of Queen *Anne* to the poor Clergy, 6000 *l.* for the Augmentation of ſixty ſmall Vicarages or Livings, who will be by this Charity, entitled to 16 or 20 *l. per Annum*, Addition to their former Sallaries; whereof theſe following *Churches* are already Augmented *viz*

1. The Vicarage of *Studland* in the County of *Dorſet* and Dioceſe of *Briſtol.*

2. The Vicarage of *Inſcombe* in the County of *Somerſet* and Dioceſe of *Bath* and *Wells.*

3. The Church of *Horsfield* in the County of *Glouceſter* and Dioceſe of *Briſtol.*

4. The Vicarage of *Sutton-Benger* in the County of *Wilts*, and Dioceſe of *Sarum.*

5. The Vicarage of *Great Coxwell* in the County of *Berks* and Dioceſe of *Sarum.*

6. The Vicarage of *Huiſh* with the Chapel of *Laying-Port* in the County of *So-*

5. The

merſet and Dioceſe of *Bath* and *Wells*.

7. The Vicarage of *Evenſham* in the County and Dioceſe of *Oxford*.

8. The Church of *Weſtbury*, in the County of *Glouceſter* and Dioceſe of *Briſtol*.

9. The Church of *Felton*, alias *Whitechurch*, in the County of *Glouceſter* and Dioceſe of *Briſtol*.

10. The Church of *Stapelton* in the County of *Glouceſter* and Dioceſe of *Briſtol*.

11. The Rectory of *Kettering* in the County of *Northampton* and Dioceſe of *Peterborough*.

12. The Rectory of *Axe-bridge* in the County of *Somerſet* and Dioceſe of *Bath* and *Wells*.

13. The Vicarage of *Amwell*, in the County of *Hereford*.

14. The Rectory of St. *Laurence* in the City of *Wincheſter*.

15. The Prebend of *Dinder* with Cure of Souls in the County of *Somerſet*, and Dioceſe of *Bath* and *Wells*.

16. The Vicarage of *Turk-dean*, in the County and Dioceſe of *Glouceſter*.

17. The Church of *Bower Chalk*, alias *Bur-Chalk*, in the County of *Wilts* and Dioceſe of *Sarum*.

There are forty three Churches more to be augmented, by Vertue of this Bounty, which the Governours of Queen *Anne*'s Bounty, looked upon as ſo Prudent and ſo well placed

a Charity, that when *Tho. Edwards* Sen. of *Briſtol* Eſq; had given them an Account thereof, they ordered the thanks of the Board to be given to Mr. *Colſton*, by the ſaid Mr. *Edwards*.

I have not been able to get any Particular Account of his Public Charities in and about *London*, &c. which may be depended upon; the greateſt part of the Annual Income of his Eſtate he diſtributes in Private Charities, ſome times ſetting up broken Tradeſmen, Paying their Debts, Releaſing others out of Priſon, and Relieving unhappy Sufferers, and Poor Houſe-keepers whom he diligently ſeeks out, particularly in the City of *Briſtol*; and tho' at firſt he converted the greateſt part of his Eſtate to Build and Endow Hoſpitals, yet, as I am credibly inform'd, his Eſtate at this Time is fairer then it was before thoſe Foundations were laid; ſo that like a Spring, his Bounty pours forth, but to be repleniſh'd, and is repleniſh'd but to pour forth.

Reader, if thou art a Rich Man, conſider alſo that thou art a Chriſtian; and let this great Mans Example Inſtruct thee, *to be rich* in Good Works, that thou may'ſt be rich for thy latter End; and that in the Mean Time God may encreaſe thy Store, Prolong thy Days upon Earth, make thy Name and Memory precious to Poſterity, and in the End receive thee unto himſelf.

THE

THE

PREFACE.

I Suppose every honest Christian will agree with me, that a Treatise of Charity can never be more needful, than at this Time, when the Divisions and Animosities of Christians are at such a Height; when the *Kingdoms of the World* are shaken, when Men Study nothing more than the Satisfaction of their Lusts, their Pride and Avarice, Luxury and Ambition; when every thing looks mean and trifling that is Moral or Good, and nothing *relishable* or *polite*, but what is *Atheistical*, *Filthy*, or *Prophane*.

It is amazing and lamentable to behold the Bitterness and Revenge, the Hatred and Enmity, wherewith Christians in our Days Prosecute and Persecute one another, under

the ſpecious Pretence of Religion; when nothing can be ſo oppoſite to, nothing ſo deſtructive of, the Spirit and Life thereof, as Strife and Contention. The Deſign therefore of the enſuing Treatiſe, is to ſhew, that the Power and Energy of Religion conſiſts in Peace and Love, Unity and Concord; that no Man can be denominated a true Chriſtian, who has not *Charity* in that Senſe, wherein we are commanded to bear the *Infirmities of our Weak Brethren.* Now to maintain that our Lord hath promiſed to ſecure his *Church* from Errors; and upon that Pretence, to proceed to extirpate Thoſe who will not *hear her*, is, in Effect, to impeach him of a Breach of Promiſe to his *Church*; which has not been at any time free from Errors, ſince the Apoſtles Days. So that we muſt either ſay, that our Bleſſed Saviour came into the World, to ſet *one* Part of *it* to deſtroy *another*, or elſe, that he hath preſcrib'd no other Remedy for the Cure of *its* Diviſions, but mutual Love and Forbearance.

The Grand Objection, which I foreſee, will be made to the following Diſcourſe, is, that we Proteſtants cannot pretend to *Charity* in its moſt comprehenſive Senſe; or as *it* ſignifies the Love of *Unity*, which *Roman* Catholicks ſay, we have deſtroy'd, by our Departure from the

the *Head*, and *Cement* of Unity, the Bishop and Church of *Rome*.

I confess indeed, that *Charity* cannot be maintain'd without Unity with our Bishop; and therefore, that nothing less than sinful Terms of Communion, could have justified our Separation from *Rome*, supposing her Bishop the Supreme Head of the Church. But it happens unluckily, that the several Advocates of the Supremacy, cannot agree in telling their own Story; for it has been controverted among *Romanists* themselves, whether this *Supremacy* be entail'd upon the Bishop of *Rome*, as Successor of St. *Peter* or of St. *Paul*. That the Bishop of *Rome* is Successor to one or other of the Apostles, cannot be denied; but so are all other Bishops, as well as *He*, and he can have no Authority over them, much less the Bishops of *Britain*, as Successors of St. *Peter*, because St. *Peter* had no Authority over the rest of the Apostles; which is a Point, which has been so often already irrefragably prov'd beyond Contradiction, that I have no need to renew a Controversy, for which (I confess) I have neither Capacity nor Learning equal to the Undertaking.

But thus much I may presume to say (I hope without Offence) that if more Weight had been laid upon the Authority of St. *Luke*, and less upon the Testimony of *Party-Writers*,

Writers, this Dispute, in my Opinion, had been long since at an End. For whoever carefully reads over the History of the Acts of the Apostles, will not once find, that St. *Peter* ever preach'd at *Rome*, much less, that he planted the Gospel *there*, before St. *Paul*, who is the only Person, of all the Apostles, who is said to have gone *Thither*; and, where St. *Luke* tells us, he dwelt two whole Years in *his own hir'd House, receiving all that came to him* to hear the Gospel at his Mouth. *Acts* 28. 30, *Clemens Romanus Lib.* 7. *Chap.* 47. Saith, *Linus*, the first Bishop of *Rome*, was created by St. *Paul*; that after the Death of this *Linus*, *Clemens*, the second Bishop, was ordain'd by St. *Peter*: So that if *this* Story be true, the Bishop of *Rome* sits not in St. *Peter*'s Chair, but in that of St. *Paul*; for he constituted the first Bishop.

It seem'd Good to the Wisdom of the Holy Ghost to direct St. *Luke*, to begin with the *Labours* of St. *Peter*, and to end with *those* of St. *Paul*, the *Acts* of which two Apostles, make up the greatest Part of his History.

This was done (as we may guess) to shew, that our Saviour made good to St. *Peter* in his own Person, his gracious Promise, in that famous *Text*, (so often and grosly perverted) *Thou art* Peter, *and upon this Rock, I will build*

build my Church, and the Gates of Hell shall not prevail against it. Now *Peter* was a Sir-name which our Lord gave him upon his confessing him to be the true *Messiah*, and in the *Greek* and *Latin* Tongues, signifies a *Stone*, as they, who understand the Oriental Languages say, *Cephas* signifies the same in *Syriac*. The Church is said to be built upon the Foundation of the Apostles, *Jesus Christ* himself being the Chief Corner Stone. The proper use of a Stone-Foundation, is to Build upon, and a Key is to open a Door with; both which, (by a beautiful Figure) are applied by our Saviour to the Person of St. *Peter*, who according to our Saviour's Promise, was by his Preaching to build his Church, or to open a Door of *Faith* to Jews and Gentiles, before any other Apostle.

We then confess that the first Christian Church was Built upon St. Peter's Preaching, and that the Church thus founded, the Gates of *Hell shall not prevail against*; the Import of which Promise is, that *Christianity*, thus planted, shall become the prevailing Religion of the World, and continue to the End of it. The Completion of the former part of this Promise the Evangelist takes Care to record in the very Introduction to his History, where he tells us, that St. *Peter* upon his two first Sermons, Converted Three Thousand

Jews

Jews in one Day, and Five Thousand the next. *Acts* 2. 41. *Acts* 4. 4. Sometime after this, upon the *Persecution which arose about Stephen*, all these *new* Converts were dispersed, except the Apostles, who still continued at *Jerusalem*, because their Commission was to begin *there*; and labour the Conversion of the *Jews*, first.

Accordingly we find, that they who were *scatter'd abroad*, travelled as far as *Phenice*, *Cyprus*, and *Antioch*, but preach'd the Gospel to none, but to *the Jews only*. *Acts* 2, 19. about this time, St. *James* suffers Martrydom, and St. *Peter* is apprehended and put in Prison.

Sure this could not be the time meant by *Simeon Metaphrastes*, who tells us a Tale of St. *Peter's* travelling as far as *Britain* and planting the Gospel there) whose Authority many *Roman Catholick* Writers follow) tho *Baronius* gives him this Character. *Sicut & alijs multis* (saith he) *ibi, viz. libris a se positis errare* Metaphrastem *certum est, ita in his hallucinatum esse constat:* (*i. e.*) As in many other Stories deliver'd in his Writings, *Metaphrastes* was certainly mistaken; so in *these* it is plain, that he was bewitch'd or beside himself.

Now, the Travels of the rest of the Apostles, being so diligently and particularly recorded by Writers of all Sorts, *Greek* and *Lati*

Latin, how is it poſſible (ſaith Dr. *Goodwin*) that this ſo important a Work of St. *Peter*, ſhould be mentioned no where, either in our Particular Chronicles or the general Hiſtory of our Church, nor amongſt any of our Ancient Writers, ſave only by the Hands of *Metaphraſtes?* An Author not very Ancient, (for he lived about the Year 900) and ſo far diſtant from *Britain*, as *Conſtantinople*: As he had not ſuch ſpecial Opportunity to take Notice of thoſe Antiquities of our Church, which ſo many other abler Men, and diligent Enquirers into theſe Things, dwelling amongſt us, could never find out.

Bellarmin on the contrary deſcribes, the Travels of St. *Peter* thus. *Igitur ex Judeâ* &c. (*i. e.*) The 5th Year after the Paſſion of our Saviour, *Peter* travell'd from *Judea* into *Syria*, and ſettled himſelf at *Antioch* (tho' by the By, there is not a Word ſaid in the *Acts of the Apoſtles*, that *Peter* Preach'd at *Antioch*; for that City ſeem'd to be the peculiar Province of *Paul* and *Barnabas*) *there*, ſays *Bellarmin*, he continued Biſhop almoſt ſeven Years. Nevertheleſs, ſaith he, we are not to believe, that in all this Space, he never departed thence; for it is plain, that about that time, he rang'd over all the Countries adjoining, *viz. Pontus, Aſia, Gallatia Cappadocia, Bythinia.* But the 7th Year after that he became the (*pretended*) Biſhop of *Antioch*, (which

(which was the 13th Year after our Lord's Passion) he return'd to *Jerusalem*, and being there apprehended of *Herod*, he was cast into Prison, in the Days of *Sweet Bread*, i. e. about *Easter*, *Acts*. 12. But soon after, continues he, that is, the same Year of the Reign of *Claudius*, he came to *Rome*, and there fixed his See, and held the same 25 Years. Yet he remain'd not all this time in *Rome*, but after he had Preach'd seven Years there, he return'd to *Jerusalem*, being expell'd out of *Rome* by *Claudius*, together with all the *Jews*, who were then in *Rome*. And then a little after, when therefore saith he, they who were at *Antioch*, heard how that St. *Peter* was come to *Jerusalem*, they sent unto him *Paul* and *Barnabas*, and then was call'd together the Council of *Jerusalem*. But *Claudius* being dead, *Peter* return'd to *Rome*, and there ended his Life. Thus *Bellarmin*, Tom. 1. *de Rom. Pon. lib.* 2. *c.* 6. Here we find *Metaphrastes* and his Followers against *Bellarmin*, and *Bellarmin* against them all: And how well all these fine Stories accord with the History of the Acts, it will be worth while briefly to enquire; for here we find nothing of St. *Peter's* Preaching, either at *Antioch* or at *Rome*, tho' St. *Luke* is very particular in recording the most Noted Places which he visited. For,

First

First, When the Churches had Rest from the foremention'd Persecution, throughout all *Judea*, *Gallilee*, and *Samaria*, (all which were the particular Provinces, of St. *Peter*) he passeth throughout all the Quarters of the *Jews*. From *Jerusalem* he is sent by the rest of the Apostles there, to strengthen and confirm the Disciples, whom *Philip* Converted and Baptiz'd in *Samaria*. From thence, passing several Towns, and working Miracles every where, he came and dwelt sometime at *Joppa*. From this Place, by immediate Revelation, he goes to *Cæsarea*, to the Conversion of *Cornelius*, his *Kinsmen* and *Friends*, who, by this Means became the first Fruits of the *Gentiles*.

Here then was a full and compleat Discharge of our Saviour's Promise, made to him in the first Part of that Text, *viz. Thou art* Peter, *and upon this Rock, &c.* Thus our Lord Built his Church upon St. *Peter*, of whom we have no farther Account in the *Acts*, than that sometime after these things, and his Miraculous Escape out of Prison, he return'd back to *Cæsarea*, and *there Abode*: which signifies something more than his bare flying thither for Refuge, from the Rage of *Herod*, for a short space of Time; because the Evangelist says expressly, that St. *Peter here Abode*. What became of him after these Things, St. *Luke* does not say; and

as

(as far as we can find) they who are most concerned to know, are not yet agreed upon. Let us therefore proceed to enquire briefly, whether St. *Paul* had not a better Title to the *See* of *Rome*, than St. *Peter*, keeping still to the Authority of the Scriptures, as the safest to be relied upon, in *this*, and all other Religious Controversy, because of the great disagreement of Party-Writers.

When the *Gospel* was first Publish'd, *Rome* was the Seat of the Empire, and Mistress of the Heathen World. Who then more proper to be her Apostle, than St. *Paul*, who is emphatically Stil'd, the Apostle of the *Gentiles*, and was a Free-born *Roman*, as he himself testifies, *Acts* 22. 25. *Rome* was at this time, full of Wise-men and Philosophers, as well as the Cities of *Athens*, *Ephesus*, *Corinth*, *Antioch*, where St. *Paul* Preach'd; and who, of all the Apostles, was so well qualified, to *encounter them*, as St. *Paul?* Who more likely to convince the *Romans*, than a *Roman?*

St. *Paul* was a Man of great Parts and Abilities, as well as Resolution, and Courage, having been been bred up at the *Feet* of *Gamaliel*, a *Doctor of the Law*, or a Learned Rabbin; and was moreover skill'd in all the Wisdom of the *Grecians*, who then were accounted the greatest Philosophers; as appears from his citing some of their Authors, as

Epi-

Epimenides, *Menandes*, &c. in the *Acts*, and his Epistles to the *Corinthians*, and *Titus*.

Another Reason, why our Saviour thought St. *Paul* fitter to be an Apostle of the *Gentiles*, than St. *Peter*, was, because he had formerly Persecuted the first Christian Converts of the *Jews*. Whence we find the Apostles themselves assaying at first to associciate with him, fearing he had changed his Religion, only as a Cloak to cover his former Designs of betraying, and then destroying them. On the other Hand, the unbelieving *Jews*, were the more exasperated against him, for having deserted them; and therefore look'd upon him as a Person, who was not fit to be trusted by either side. Now this seems to be the plain Reason, why our Saviour told him immediately upon his Conversion, that his Country-men would not *receive his Testimony concerning him*, and therefore that he would send *him far away from them*, to the *Gentiles*, *Acts* 22. 18. accordingly St. *Paul* challenges to himself, the peculiar Title of, *the Apostle* of the Gentiles, and *Rome*, as his particular Province or Diocese, *Rom.* 11. 13.

Now, had St. *Peter* (as the famous *Bellarmin* doth suppose) preach'd at *Rome* Seven Years together before St. *Paul*, why would St. *Paul*, be so desirous to Preach the Gospel, *there* also; after his express Declaration, in

his

his Epistle to the *Romans*, that it was not his Custom, to Preach the Gospel, where Christ had been already named, least he *should seem to build upon another Man's Foundation?* Rom. 15.20.

In the very beginning of his Epistle, he tells the *Romans*, that he had for many Years, earnestly desir'd to come to them, that he *might impart unto them some spiritual* Gift, and this too, that thereby they might be establish'd, *Acts* 1 11. now what had *Peter* been doing there all this while? Was he insufficient for this Work, or so negligent in the Execution of his Office, as that in 7 Years time, he could not confirm them in the Faith? Or who can believe St. *Paul*, when he saith, that the few Christians at *Rome*, needed his coming to them, to the end, *that they might be establish'd*, if St. *Peter* had been either then at *Rome*, or at any time before.

Again in the close of his Epistle, St. *Paul* salutes all the Christians at *Rome* of his acquaintance, by Name, but takes no notice of St. *Peter*: And St. *Luke* tells us, that *Aquila*, and *Priscilla* came to *Corinth*, when *Claudius* had expell'd the *Jews* from *Rome*; but makes no mention of St. *Peters* coming *then* to *Judea*, as *Bellarmin* doth. Now had St. *Peter* been at *Rome*, either at this time, or when St. *Paul*, writ his Epistle to the *Romans*, how unlikely is it, he should not have been once men-

tion'd

tion'd, either by St. *Luke*, or St. *Paul*, as well as other Christians of lesser Note. It is strange if he was then at *Rome*, they should both forget him. Was a supreme Apostle so inconsiderable a Person, as not to deserve to be once remembred to his own immediate Flock? Or, if he was then at *Antioch*, when St. *Paul* took upon him to write to them in his absence, one would think, he should have had so much respect for his Superior Apostle, as once to mention his Name, or put them in mind of their Obedience and Duty to him.

Moreover, when after this, St. *Paul* arriv'd at *Rome* the first time, there is mention made of the Brethren who accompanied him from *Appij-forum*, but not a Word of St. *Peter*. When he call'd together the unconverted *Jews*, they told him, that *Christianity*, was a Religion every *where spoken against*. what then had St. *Peter*, the particular Apostle of the Circumcision, been a doing at *Rome* all this while? Or, with what sincerity could the *Jews* tell St. *Paul*, that the Christian Religion was a Sect every *where spoken against*, if St. *Peter* had Preach'd the Gospel at *Rome*, at any time before? And why do they desire St. *Paul*'s Opinion of it, and for this Purpose appoint him a Day, to come to his Lodgings? Now the Evangelist tells us, that the Result of this Meeting was, — Some *of the Jews believed and some believed not.*

Acts,

Acts 28. And why is this recorded, but to shew, that no other Apostle had Preached to the Jews, much less to the Gentiles at *Rome*, before St. *Paul*; or that their Christianity was owing chiefly to his Labours; since it is so expresly noted in the same Chapter, that upon some of the Jews rejecting to receive the Gospel at his Mouth, the Apostle declares, that his Commission was to Preach to the Gentiles next, and that they would hear it. *Acts* 28. 28. Upon the whole then, it plainly appears, that when St. *Paul* came the first time to *Rome*, he found but few Christians *there*, and all *those*, of the Jewish Converts. Was this then all the Success of St. *Peter's* 7 Years Preaching *there*? Was this the Apostle, who was to be so successful in *catching* Men, when he had laid aside his Nets and Trade of Fishing? Or cou'd he know his Fellow Disciples Hearts (which he must have done if he told our Saviour that he lov'd him *more than they*) and after all, be so remiss in his Office, as to sit still at *Rome* 7 Years and do nothing? He that can believe this, can *swallow a Camel.* But admitting (after all) that St, *Peter* had been at any time Bishop of *Rome*, as well as St. *Paul*; yet he could only have been Bishop of the Jewish Converts *there*, according to an Agreement between them, that the one should Preach to the Jews and the other to

the

the Gentles. Besides, *Metaphrastes* and his Followers contend, that St. *Peter* Preach'd the Gospel in *Britain* as well as *Rome*; and *Bellarmin* says, he was 7 Years Bishop of *Antioch*. If then the Supremacy be from St. *Peter*, the Bishops of *Britain* and *Antioch*, have as much right to it, as Successors of St. *Peter*, as the Bishop of *Rome*. For St. *Peter* himself says, God is no respecter of Persons, and how unlikely is it, that St. *Peter* should prefer *Rome*, which put him to a cruel Death, to other Cities and Nations of the World, where he received better Quarters? For to say the Truth, *Rome* was at this time, the *Scarlet Whore*, which wallow'd in the Blood of Christians, and was the most persecuting City in the World, and so continued for the first Three Hundred Years after Christ; whence all other Cities and Powers of the Empire receiv'd command and Authority to persecute the Christians, wherever they met them.

And can any one in his Wits believe that to be the Mother-Church, who was for destroying *all the Christians* every where, and had no settled *Being* in the World, before the time of *Constantine* the Great, for during the ten great Persecutions, the Christians suffered more from *Rome*, than from any other City or Nation of the World, except the *Jews*; and this I the rather remark, to explode that Opinion, which has caus'd so much

hatred

hatred and bloodshed amongst Christians, I mean the Notion of *Rome*'s being the Mother Church; and I dare be confident that the Roman Catholicks who will duly consider these things, will not resent my Endeavours to reconcile them to a better Opinion of Protestants, than they can have, whilst they maintain the Supremacy, and the darling Notion of *Rome*'s being the Mother-Church. For if by *Rome*'s being the Mother-Church, they mean no more, than the Care which she takes to nourish and breed up those in her Faith, who are born within her Pale and Communion, every National Church is in this Sense a Mother Church as well as the Church of *Rome*.

Now the proper *Idea* that any one can frame to himself of a *Mother*, is, that next to God, she is the immediate Cause of ones Being, and as such, has an undoubted Right both by the Law of God and Nature, to his Obedience *in omnibus licitis*, and it is in this Sense (if I am not mistaken) the Church of *Rome* claims the Title of *Mother-Church*, pretending that all we Christians of these *Western* Parts of the World, receiv'd our Religion immediately from *Rome*. Now both sides agree, that *Christianity* was Planted in this Island, by *Apostolical* Men; whether by St. *Peter* or St. *Paul*, or *Joseph* of *Aramathea* and his Company, it matters not; but they who always follow the Authority of Scrip-

Scripture, conclude for St. *Paul*; because he says twice in his Epistle to the *Romans*, that he intended to take a Journey into *Spain*, when it is probable he passed over into *Britain*, tho' *Bellarmin* and others will not allow that he ever perform'd that his intended Voyage. But be that how it will, yet allowing Christianity to have been planted here much about this Time, or as early as at *Rome*; Where is the Difference? Suppose the Apostles took *Rome* in their Way hither, what Preheminence or Authority does this give *Rome* over us? But, say they, *Britain* was Converted but in Part, 'till the time of *Austin* the Monk, who brought over the whole Island to the Faith, and he was sent from *Rome*. We answer, neither was *Rome* converted, but in Part, till the time of *Constantine* the Great, who was a *Briton*; and therefore *Rome* is as much oblig'd for her Christianity to *Britain*, as *Britain* is to *Rome*, and where then is the ground of boasting on either side? If this be so, it must then certainly needs be, repugnant to Gods Will, that one Nation should attempt to destroy another, upon the Account of Religion, much more out of Zeal to *Mother-Church*. For admitting, we had receiv'd our Religion directly from *Rome*, how does this prove her to be the Mother-Church? For the true notion of a Mother-Church is, that she her self receiv'd

the Faith immediately from the Author and Finisher thereof, Christ Jesus. This surely could not be the Church of *Rome*, who receiv'd the Faith from *Jerusalem*, as all other Christians did, and therefore *Jerusalem* must needs be the Mother-Church: For where the first Christians were made, there the first Foundation of a Church was laid, and this too by St. *Peter*; but not at *Rome*, for the Apostles Commission was in propagating the Gospel, to begin at *Jerusalem*, to Preach to the *Jews* first, and then to the *Gentiles*, and when, upon the two first Sermons Preached by St. *Peter*, at *Jerusalem*, 8000 of the *Jews*, were converted, was not this a sufficient Number to make up a *Church*? If then all other Churches were to derive their Being and Beginning from *Jerusalem*, as our Lord testifies, was not *Jerusalem* therefore the Mother-Church? And is not the Church of *Rome* herself, her Off-spring as well as we? To what purpose then, is this Notion of Mother-Church so industriously inculcated, but to enflame the Spirits of blind and superstitious Votaries, against all that differ from them? For, though they who ignorantly hold this Opinion, do not actually embrue their Hands in Protestant Blood, for want of Power or Opportunity, to put their Designs in Execution; yet how many Murders (I fear) do they daily commit in their Hearts, and think

at

at the same time, that they do God good Service, to do this *Zelo Matris Ecclesiæ*, as their Cannon speaks. But I would fain hope, that this is not the avow'd Tenet of the Present Church of *Rome*, and I do hereby declare, and call God to Record, that I had no other Motive to induce me to meddle with these Points, but a Love of the *Roman* Catholicks as well as of the Truth, and to shew them, that they cannot return this Love to us Protestants, or maintain Charity, whilst they maintain these Opinions.

It is the Misfortune of the *other* Dissenters to be of Opinion, that the Errors of the Roman Catholicks, have quite unchurch'd them, and destroy'd the Episcopal Succession; which they alledge, as a sufficient Justification of their Separation from the Church of *England*, and therefore that they cannot be justly Taxed with Schism, or a Breach of Unity (which is one of the chiefest Properties of Charity) in so doing. Now this Opinion is as uncharitable as it is *Erroneous*. For,

First, The Bishop of *Rome*, is still a Christian Bishop, and the Church of *Rome* a Christian Church, notwithstanding their Errors; the Seven Churches of the *Proconsular Asia*, were still stil'd, by St. *John*, the *Churches* of *Asia*, even then, when they were over-run with Idolatry and Corruption. So the *Jewish-Church*,

though it had been guilty of the groſſeſt Idolatry, is nevertheleſs, call'd by St. *Stephen*, the *Church that was in the Wilderneſs*. So St. Paul; *if any Man be call'd a Brother who is an Idolater, with ſuch a one, no not to eat*, 1 Cor. 5. 11. ſo that the greateſt Corruptions do not *Unchurch*, whilſt the Chief *Corner-ſtone*, or the Foundation, remains firm, though Men build *Hay* and *Stubble* thereupon. To ſeparate therefore from our *Biſhops*, under Pretence of Errors, cannot be warranted, unleſs it can be made appear, that they impoſe upon us, a *falſe*, or an *Idolatrous* Worſhip. The Reaſon of this is twofold.

Firſt, Becauſe private Perſons are not proper Judges of Errors.

Secondly, If private Perſons ſhould be allow'd to preſcribe Rules to their Superiors, there can be no ſuch thing as Government, and conſequently the Peace of the Church muſt be deſtroyed. Therefore to maintain *Charity*, Chriſtians muſt be in Unity with their Biſhops; becauſe ſaith, St. *Ignatius*, there can be no Church without them. For the Apoſtle aſſerts, that the *Church is built upon the* Foundation of the *Apoſtles and Prophets*, *Jeſus Chriſt himſelf*, being the Chief-corner-ſtone. Now, the Biſhops being the Apoſtles Succeſſors, remove this Foundation, and you pull down the Church; there can be neither *Order nor Decency* without Government, *i. e.*

ſome

some to Rule and some to Obey; nor Government without subordinate Officers, which are as necessary for Church, as for *State*. But what Notion of *Subordination* can we frame, if the Ministers of Christ are all equal? Or if who will may take upon him the Office of a Preacher, without Ordination? And how easie is it, for the most Illiterate, or Designing, to intrude into the Ministry, if he has but a good Stock of Assurance, and Self-conceit, and pretend to the inward Call?

As for the *Presbyterians*, there is little, or no difference between their Church Government, and the *Episcopal*, except in their manner of Publick Worship. For as, in the Church of *England*, our Bishops do not Ordain without their *Presbyters:* So neither do the *Presbyterians*, (as I am Inform'd) Ordain without their *Moderator*, or at least without his previous Consent: and if this be true, the *Presbyterians* keep closest, of any of the Separatists, to the Apostolical Pattern: And the Truth is, it is highly Injurious to lay to their Charge, those monstrous *Sects*, that shelter themselves under their Names, whose abominable Opinions they as much detest, as we can do. It must also be confessed, that some of the *Presbyterian* Ministers, in our great and populous Cities, are Men of good Learning, and *Morals*; and no great Enemies, to the Present *Establishment*, wisely considering,

that their present and future *Tranquillity* depends upon the Peace and Safety of the *Church* of *England.*

To you then beloved Brethren, of the *Presbyterian* Perswasion do I Address my self in the Spirit of Love and Affection: Ye are our Brethren, Members originally of the same Communion, tho' now unhappily departed from us, I hope *but for a Season.*

Amongst other *Grievancies*, you Object to us, our Ordination from *Rome*, and urge it as a Plea, to justifie your Separation from us. Please then to consider, that you your selves receive your Ordination the *same way.* For the first Presbyters, who separated from their Bishops, and from whom you derive your Succession, were themselves *Episcopally* Ordained; and therefore if our Ordination be the less *valid*, because it comes from *Rome*, yours must be so too, for the same Reason. You say farther, that Episcopal Authority is an Innovation, and has no Foundation in Scripture, and therefore you set your selves to oppose it, as an Antichristian Usurpation; I answer, that you your selves do admit of the *Authority*, though not of the *Name:* for a *Superintendent*, or a Moderator and a Bishop, are *Synonimous* Terms; without whose Approbation, nothing of moment is transacted in your own Assemblies. Now your Agreement with us in this and most other Points, makes

your

your Separation from us the more inexcuſable; for you ſeparate without Cauſe, and take Offence where *none* is given, which aggravates your Sin. That you are guilty of a wilful or obſtinate Schiſm, I will not be ſo uncharitable, as to take upon me to ſay: But thus much you muſt your ſelves confeſs, that Separation from a Church, which impoſeth no unlawful Terms of Communion upon you, is Schiſm, and that Schiſm is a Sin. You ſay indeed, that the Terms of our Communion are unlawful, and therefore you ſeparate; but you have not been able to prove your *Charge*; and you are ſo uncharitable to your ſelves, as well as to the Church, that you will neither read nor hear her Defence to you, but ſay, that you are already ſatisfied in your own Conſciences, and differ from us, but in ſmall Matters, which are tolerable. But then you conſider not the great Sin of ſetting up an Authority againſt the Authority in Being, or a withdrawing your Obedience from *thoſe*, to whom it is due, which you know, was the nature of *Korah*'s Rebellion. For this is making up ſeveral different Bodies of the Church, or dividing our Lords myſtical Body, which St. *Paul* ſays, is but *One*. It were eaſie, for a Man of an ordinary Capacity, or Learning to prove the Charge of Schiſm againſt you. But this has been done already (I wiſh I could ſay) with as much Succeſs, as,

with so much Strength of Scripture, Reason, or Argument; that it will never be needful to write any more upon that Subject, but to revise and reprint the Books already Publish'd. Yet since your great Eye-sore is *Episcopacy*, which in your Charity you call a Popish-Usurpation, give me leave to remind you of St. *Jeroms* Words, upon whose Authority, in this Controversy, you your selves lay so great a Stress. He flourish'd in the Year 380, before Popery crept into the Church. In his Comment on St. *Paul*'s Epistle to *Titus*, I find he hath these Words, viz. *Postquam unusquisque eos, quos baptizabat, suos (supple Discipulos) putabat esse, non Christi, toto orbe decretum est, ut unus de Presbyteris Electus superponeretur cæteris, ut Schismatum semina tollerentur*, i. e. When it came to that Pass, that every Man esteem'd those whom he Baptiz'd, as his own Disciples, not Christs, it was Decreed, through out the whole World, that one chosen out of the Presbytery should preside over the rest, that the Seeds of Schism might be destroy'd. Now is not every Bishop with us chosen out of the Presbytery? If St. *Jerom* was in Opinion so far a *Presbyterian* (and he the only Man against all the Fathers) as to imagine, that because επισκοπος and πρεσβυτερος, are sometimes promiscuously used in the same Sense, therefore they

were

were not distinct Orders; yet on the other hand, he was so much an Advocate for Episcopacy, as to own, it was a Government that had obtain'd from the Beginning over all the Christian World, and shews, it was necessary to destroy the Seeds of Schism; that neither Unity nor Charity could be preserved in the Church without it, and therefore commands all Christians for Peace sake to submit themselves to it. Now, though St. *Jerom* was not without his Errors, any more than other Men; yet in this he agreed with St. *Paul*, viz. in maintaining, that the Customs of a Church ought to determine our Obedience in Matters not plainly forbidden. For, says he, we have no such *Customs, nor the* Churches of God; plainly implying, that, where such and such Customs had prevailed, every Christian (for Peace sake) ought to comply therewith, provided they were not expresly prohibited by any Divine Law.

Moreover, you say, that Episcopacy is one of the Corruptions of the Church of *Rome*; or if it was not, that the Episcopal Succession is destroy'd by Reason of those Corruptions. I answer, can you call that *Corruption*, which your own Friend, St. *Jerom*, allows to be so necessary an *Institution?* Or will you maintain, that all the Christian Churches in the World are corrupt, or Popish, besides your own *inconsiderable selves?* I call you inconsiderable

ſiderable (not by way of Contempt) but becauſe, I may ſafely affirm that ye are not, in Number, ſo many, as one to a *thouſand* Chriſtians, that are againſt you; *and a thouſand to one then but you are in the wrong*; if not the preſent Church *Univerſal* is, and all Chriſtian Churches ſince Chriſt, have been, all along in an Error; for you cannot produce any one Church, in any Part of the World, that was not *Epiſcopal*: Not one conſtituted Church upon the Face of the Earth, that was not govern'd by Biſhops, before the *Vaudois* in *Piedmont*, the *Hugonots* in *France*, the *Calviniſts* of *Geneva*, and the *Presbyterians* tranſplanted *thence* into *Holland*, *Scotland*, and *England*, within theſe 200 Years. Now, though Epiſcopacy is no Part of Popiſh Corruption, as you Object, ſo much as *Presbyterianiſm* is, (as will appear by and by) yet, for your Satisfaction, we will leave out all the Popiſh Countries, and take in only thoſe Churches, who diſown the Popes Supremacy, and ſee what Compariſon there is in Number, between you and them. The vaſt Empire of *Ruſſia* alone, is of greater Extent, than *Italy*, *Spain*, and that Part of *Germany*, which is Popiſh, *France*, *Poland*, *Hungary*, or all Popiſh Countries put together: Beſides which, we have on our ſide, the whole *Greek*-Church; the *Armenians*, *Georgians*, *Mingrelians*, *Jacobites*, the Chriſtians of St. *Thomas* and St.

St. *John* in the *East-Indies*, and other Eastern Churches in *Africa*, we have the *Cophties* in *Egypt*, the great Empire of the *Abyssines* in *Ethiopia*. Now all these are *Episcopal* Churches, and never own'd the Supremacy of *Rome*. You see then not only the *Roman* or *Latin* Church, but the whole *Greek* Church also, yea the whole Catholick Church all over the World is, and ever was Episcopal. It is very strange then, that a handful of Men lately sprung up, as the *Hugonots* in *France*, and the *Presbyterians* of *England*, *Holland* and *Geneva*, should think themselves wiser than all the World; or that God should suffer all the World in comparison to continue so long in so dangerous an Error. He that can believe this, hath too much Faith, and too much of something worse, I mean Pride and Uncharitableness. And that I may not be thought to do you any Wrong, the Learned *Dupin*, in his History of the Council of *Trent*, tells you where *Presbyterianism* was first hatched: And shews it to be a Brat, but of Yesterdays standing, nurs'd up to serve the Ends of Popery. For in the Council of *Trent*, the Pope, by his Emissaries and Favourites, endeavoured, with all his Might, to have the Divine Right of *Episcopacy* declar'd against, that all Bishops might Claim their Power solely from him: But as bad as the Popish Clergy then were, they were not so Corrupt as to suffer this

this to take Place. Now that noble Historian tells us, that the Pope's Friends made use of the very same Arguments, against Episcopacy, that have been since pick'd up by the *Presbyterians*; but what is most remarkable, when the Pope, could not carry his Cause against Episcopacy, in the Council of *Trent*,* he found another Project, which did his Work as effectually, that is, he set up a vast Number of *Presbyterian* Priests, call'd, ever since, the *Regulars*, whom he exempted from the Power and *Jurisdiction*, of their proper Bishops, and fram'd them into a *Method* and Discipline of their own, and to be accountable only to Superiors of *his*, or of their own contriving, which is exactly like the *Presbyterian* Model. How sadly then have we been all this while abused and impos'd upon, and made to call *good Evil*, and *Evil good*; to call *Episcopacy* Popery, which is Primitive Christianity, and to call Presbyterianism Primitive *Simplicity*, which appears to be the Off-spring of Popery. In vain do you alledge the Authority and Example of *Calvin* and *Beza*; for these two Learned Men were both against you; and they have declar'd, and their Followers, the Professors of *Geneva*, within our own Memory, that the English *Presbyterians*, cast an unjust Reproach upon them,

* Vide *an ingenious Treatise entitled a Discourse shewing who are qualified to Administer Baptism*, &c.

when

when they give out in their Writings to their Followers, that they condemned Episcopacy. I could here insert the Professors of *Geneva*'s Letter, to the University of *Oxford*, wherein they justifie themselves from this Calumny, and congratulate the Church of *England*'s happiness in having Episcopacy, which their own unhappy Circumstances could not admit of: In that and other Letters to the Bishop of *London* they pray heartily to God to preserve Episcopacy amongst us; they bewail their own Misfortunes, that they had no Bishops, nor could have any for want of a Magistrate to protect them; and conclude, wishing the Continuance of this Blessing to the Church of *England*, for ever. Now, why do you reproach the Memory of *Calvin* and *Beza*, to impose upon the Ignorance of your credulous Followers, when *Beza* expressly says, *Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem rejiciant, absit, ut quisquam satis sanæ mentis furoribus illorum assentiatur*, i.e. Now if there are any (which you shall hardly perswade me to believe) who totally reject the whole Order of Bishops, God forbid, that any Man in his Wits should assent to their *Madness*. Think not, therefore, Brethren, your Separation from your Bishops, to be nothing, because you have been taught, with your Nurses Milk, to have the utmost

Abhorrence

abhorrence to the very Name of a Bishop, though you cannot tell why; but rather consider seriously, and lament the Misfortune of your Education, which should make you such Strangers, to all the rest of the Christian World, but to your selves in a small corner of it, and to all the former Ages of Christianity.*

To conclude this long Preface: If our Dissenting Brethren, do heartily wish for a happy Union with the Church of *England*; if you sincerely desire to approve your selves, truly Peaceable and Charitable Christians, first learn to forbear railing and enflaming the Spirits of your several Auditories against your Brethren. Employ your Time, Money and Talents to better Purposes, than in lampooning, or hiring paultry Scriblers of seared Consciences to rake up all the Filth and Dirt to throw at us, that they can; and let the Clergy, and all other Church-men beware of imitating such shameful Practices, and *both*, of making one another the Diversion of Fools and Atheists. Let us be content with the Liberty which our Governours have allowed us; let us consider what Misery we should pull down on our Heads, if our Animosities should prove the unhappy

* Vid. Dis. ubi supra.

Cause

Cauſe of Ruin to our preſent Eſtabliſhment, and the Deſtruction that muſt follow us all; as woful Experience hath taught our Diſſenting Brethren, in the diſmal Overthrow of this Church, in the late Civil Wars. Remember, Brethren, that every one of you then, cried aloud for a Reformation, as I fear too many of you do ſtill) and when by *popular* Tumults, and pretended *Grievances*, *Petitions*, *Remonſtrances*, and other *Engines*, the Spirit of the Nation was wrought up into ſuch a Ferment, as ended in the down fall of Church and Monarchy, then was the time to expect ſuch a bleſſed *Reformation*. But you know too well the Iſſue, when thoſe uneaſy Reformers, had deſtroy'd the Conſtitution, they could not agree among themſelves afterwards upon a *better:* They mended and changed, they added and altered again and again, 'till at laſt they were forc'd to acknowledge, that they had brought about a Deformation of Religion, inſtead of a Reformation of it. Which brings to mind a no leſs famous, than well known Story of *Apelles* his Picture. He, whether to try, or deride, the Skill or Folly of the Multitude, expoſes to their Publick view, a Maſter-Piece of his drawing, which he had no ſooner done, but one found fault, with the Noſe, another with the Eye, and a third with the Lip and ſo on, every one as his Humour led him; which

Apelles

Apelles perceiving, altered every Part as fast as they found fault, till in conclusion, he had quite spoil'd his Picture, and made it one of the ugliest Pieces that ever was beheld. But *Apelles*, to do himself Justice, as well as to expose the Censoriousness of the Ignorant and inconstant Multitude, produc'd another Picture of the same make, and Beauty, (which he had hitherto kept private, and had escap'd the Judgment of the Populace,) and hang'd it up in Publick, close by the other, with this Inscription at the Bottom; *Hanc ego feci, istam populus*. I leave you, Brethren, to make the Application. It is an easy thing to find Fault with This and That; or to say such and such a thing might have been better done or contrived, but not so easie a matter to find a better in its stead; and indeed, it is morally impossible as Human Nature is constituted, to do any thing so well, as to please every Humerist; and therefore if you should be able at any time, (which God forbid) to destroy the Frame of our Constitution, (which I hope, is not your Intention or Desire to do,) yet then, it will be impossible for you to agree upon any other, to please all the rest of the Sectaries, that differ from you. Upon this account, it is safer both for your selves and for them, and for us all, to be content with our present Establishment.

You

You know too well to be told how liberal the *Libertines* of our Age, are in their *Invectives* againſt all the Miniſters of Religion, of what Denomination ſoever; with what Induſtry they endeavour to divide us, and to widen our Breaches? Sometimes indeed, they pretend to take to a Party, and to eſpouſe the Cauſe of *this* or *that* particular *Sect*: But it is, that they may wound *Chriſtianity* the deeper, under the Mask of Religion. How much then does it concern all *Miniſters*, to unite againſt the Common Enemy? For all this ſpite is not ſo much againſt you, or us, as againſt our Function and Religion. Now, we all profeſs our ſelves to be the Servants of the ſame *Lord*, and *Miniſters* of the ſame Goſpel, and ſhall we be divided in our Affections? We, *who are hated of all Men*, for his Name's ſake, ſhall we perſecute and hate one another? What a pleaſant Spectacle, yea, what Apology for Atheiſm and Prophaneſs, doth *it* afford, to behold the Miniſters of Chriſt's Religion, mounting the *Stage*, as ſo many *Gladiators*, to wound and murder one another's Reputation, for the Diverſion of the *Scorner*, and the ſcum of the People? That *Man* therefore who can find in his Heart, either by Word or Writing, to viliſie and ridicule his *Fellow-Labourer*, is falſe to his Saviour and to his Truſt, and ſeeks not *the glory of him that ſent him*, but his own private Intereſt, and the *Satisfaction* of

and preſerving a good Underſtanding between you and your Miniſter, that his Doctrine may be the better reliſh'd; ſo his ſtudiouſneſs is the Effect rather of his Piety and for the avoiding of Scandal, than of any moroſe Humour, or ſiniſter Affectation. Search then, Brethren, and examine your own Hearts, and *there* ſee whether your Contempt of your Miniſters, does not rather proceed from your Love of this World, or of your Luſts, becauſe *you hate to be reformed*, or cannot bear to be diſturbed in the Poſſeſſion of your ill gotten Wealth, or in the Enjoyment of your unlawful and ſinful Pleaſures.

The Apoſtles themſelves, though endow'd with ſupernatural Grace, were not without their particular Failings; and but twelve in Number, and yet one of them was a Devil: Can you then wonder, there ſhould be any irregular Miniſters, in ſo great a Body? Or think it no injuſtice to lay to all the Clergy, the Faults of a few of them? Now, conſidering that the Miniſters of Religion are of the ſame Nature with your ſelves, why ſhould you not rather wonder, that they are not a great deal worſe than they are? Or that the vicious part of them are not much more numerous, conſidering the many Temptations and ſnares laid every Day in their way?

A great many of you pry into their infirmities, and watch their Conduct and Behaviour;

our; not out of Zeal for Gods honour, or Religion; but to get a Reserve of Accusations against a Rainy Day, presuming, that they will be then afraid to prosecute you for your *Fraud* and *Injustice*, when you have so many Articles to exhibit against them. But these Artifices will fail you, when your Hypocrisy shall be unmask'd and detected, and no People shall be expos'd to more Shame and contempt, than your selves, when God comes to make the discovery. In the Mean Time, learn from the Example of the great *Constantine*, the first Christian Emperor, to have more Charity for your Ministers, who declar'd to have had so great a Veneration for their *Order*, and so great a Concern for their good Name and Reputation, that if he should see any one of them in the Commission of the most Scandalous Sin, he wou'd sooner cover his *shame* with his own *Purple* or *Imperial Robes*, than to expose him to Contempt and Ridicule. But, if your Teachers are good, and honest, and religious for the generality; if like *Moses* and *Joshua*, they can appeal to your Consciences, and say, whose *Ox* or *Ass* have we taken? Whom have we at any Time wilfully defrauded or over-reach'd? Then testifie against them, this Day and hereafter; but neither disdain, nor despise, nor reproach them for their involuntary Failings or Mistakes. *Humanum est Errare.* And where

is that Saint, or who is that Man that can say, *I am clean and free from Sin?*

Lastly, Consider that your Ministers Excess of Charity is but too frequently the Cause of his Fall; he thinks you have no evil Design upon him, when perhaps, like wicked *Ham*, you are endeavouring to rob him of his Innocency, that you may uncover his Nakedness and then accuse him of Folly and excess. Your wicked Intentions his *Charity* will not suffer him to suspect, and when unwarily he happens thus to Stumble over those Blocks which ye yourselves have laid in his Way, What Voluptuousness is here, what rich Game do you make? How Triumphantly do you set up our Banners *for Tokens of Victory*, as if you had gain'd the most invaluable Treasure, or conquer'd the greatest Enemy you had in the World? Now is this your grateful return for all their *Works and Labour of Love* amongst you? Is this your Way of *Obeying them who have the Rule over you and admonish you*? Is this the Method of *esteeming them highly in Love*, for their Works sake? A Work as it is the most honourable of all others, so is it the most Beneficial in its Effects. For what Work can be so acceptable to God, or so advantageous to the World, as the Reforming Men's Manners, reclaiming them from their vicious Courses; Teaching

Teaching them how to behave themselves towards God and one another in their several Stations of Life: Instructing them in the Knowledge and Fear of God; in the great Duties of Justice and Charity, Peace and Unity, without which the World would not be a safe Place of Habitation for us; and is all this nothing? Is it nothing to put Men in the way to be happy in this World, and in the next; and to preserve Mens Bodies and Souls from present Misery, and future Damnation? And yet all this and a great deal more, is owing to the Labours and Watchfulness of the Parochial-Clergy, and Ministers of Religion, if we had room to enlarge upon this *Head*.

But it is Time now, to make some Apology (as is usual) for the Defects and Imperfection of a Discourse, which I fear will not be very acceptable to those of contrary Perswasions: or to those who like nothing, but the Product of their own Conceptions. And all that I say for my self is, that I cannot be more contemptible, in any Man's Opinion, than I am in my own; that I have wrote the Truth according to the best of my Understanding, without the least Design of offending those who differ from me; whom I have treated with all the Tenderness and Charity that one Christian ought to shew towards another. It were a piece of Vanity in an Age of so nice a Taste, and so little Charity, to expect to rescue a Discourse from

Slander which hath nothing to recommend it, but Honesty and plain Dealing: For I lay no claim to Infallibilitiy or Perfection, Learning or Eloquence. And I'm well assur'd, that if I were never so compleat a Writer, and wou'd seek to please every Humourist, I should sooner lose my Friends, than convince my Adversaries.

CHARITY,

THE ONLY

Certain Infallible NOTE

OF A

TRUE CHURCH.

CHAP. I.

The Scripture-Notion of Charity. Almsgiving no where in Scripture call'd by the Name of Charity, and why.

ST. *Paul* in his Description of Charity, supposeth, that a Man may be an Orthodox Christian, or a true Believer, and have Courage and Resolution enough to die for the *Faith*, and yet, finally Perish, for want of Charity; therefore *An Agreement in Doctrine with the Primitive-Church*, is no Certain Infallible Note of a True Church. The same Apostle also tells us, of those who work Righteousness,

neſs, and lead Moral Lives under the Law of Nature. *Rom.* 2. 14. And therefore, neither can *Sanctity of Life*, be any certain Note of a True Church. Theſe Notes then, are only ſome of thoſe Properties or Branches of Charity, whereby it is known as a Tree is by its *Fruits*. Charity is a Chain, or a Complication of all Chriſtian Virtues; and in the Scripture Notion thereof, *Principally* ſignifies an ardent Love of God, and of one another for his ſake. In ſhort, Charity is every thing that is good and lovely and praiſe-worthy, as appears from 1 *Cor.* 13. which, for the ſake of Vulgar Underſtandings, I beg leave to explain.

Charity ſaith the Apoſtle, ſuffereth long, and is *Kind*; Charity *Envieth not*, Charity *vaunteth not it ſelf, is not puffed up*; *i. e. Charity* will cauſe us to bear with one another's Errors, or Infirmities, and will not ſuffer us to fly out into Paſſion, Rage, or Revenge; but on the contrary, Charity inclines us to be Kind, and Courteous to all Perſons, how diſtant ſoever in Opinions and Tempers from us. Charity *Envieth not*, i. e. the *Gifts* or *Abilities*; the *Means*, or *Preferment* of others. But on the contrary, Charity *vaunteth not it ſelf, is not puffed up*; i. e. it will not permit us, to deſpiſe *others*, and over value our ſelves, nor to be infatuated with a Conceit of greater Illumination or Knowledge

Knowledge, which makes us presume so much upon our own Infallibility; but rather to mistrust our own Reasoning, and Merits; and to think, that other Christians may be as *wise*, or *better* than our selves, 1 Cor. 13. 3 4. Hence Charity is said not to *behave it self unseemly*, i. e. towards our Brethren or fellow-Christians; or suffer us to look upon Men of meaner Circumstances, or Capacities, with Disdain or Contempt: Or to think it below us, to stoop to the meanest Offices, for the promoting their Welfare and Happiness: But on the contrary, *Charity* seeketh not her own, *i. e.* it seeks the Interest and Credit, the well Being, and Prosperity, of other Persons, as well as of our selves, and upon this Acount, the Apostle says, that *Charity* is *not easily provoked; thinketh no Evil i. e*; the Charitable Man is not soon provok'd by any ill Usage, to return the Injury, and to hurt his Brother; but rather thinks, that his Trespasses, or Errors, may be the Effects of Surprize and *Ignorance* than of Malice or Obstinacy. Hence, the Apostle also infers, that Charity *rejoyceth not in Iniquity*, v. 6. that is, he who has true *Charity* for his Brother, does not take any secret Pleasure in hearing or telling any Evil done to, or by him; much less to make it his Business or Practice to hunt after any evil Stories, to blast his Reputation in the World: But on the contrary, Charity rejoyceth in *the Truth*,

Truth, i. e. it rejoyceth to ſee all Men doing that which is *Lawful* and *Right*, and living up to the Laws of the Goſpel, and promoting the Peace and Happineſs of one another, in their ſeveral Stations and Capacities. *Charity*, continues the Apoſtle, *beareth all things*; *believeth all things*, *hopeth all things*, *endureth all things*, i. e. *Charity* enables us to paſs by, or put up the Provocations we meet with, or the Injuries we receive from others, and inclines us (for the Love of Chriſt Jeſus) to Mercy and Forbearance, and to forgive one another our Treſpaſſes, though never ſo many, or ſo grievous to bear. *Charity believeth all things*, i. e. it inclines us always to believe the beſt, and to ſuſpect no evil Deſigns, when we have no ſufficient grounds to the contrary, but rather makes us averſe to hear, or to report any malicious Stories of our Brethren: *Charity hopeth all things*, i. e. all the beſt of Mens Actions, or Intentions: Or that their Errors or Sins, are not the Effects of their Choice, or Preſumption; or if they be, to hope, that God will in his own time, ſoften and melt their Hearts, and give them the Grace of Repentance and Amendment. *Charity endureth all things*; that is,

Firſt, As it ſignifies an Ardent or Intenſe Love of God, Charity enables us to endure the greateſt Hardſhips, Diſtreſſes, or Perſecutions,

tions, for his Religion's ſake, that he thinks fit at any time to call us to. And

Secondly, As it Imports the Love of one another; *Charity* Inſpires us with Meekneſs, and Forbearance, enables us to tolerate erroneous Perſons, or to endure all Wrongs and Injuries with the greateſt freedom, from Anger or Revenge; or with that Chriſtian Temper and Prudence, as are conſiſtent with our own Safety, or our Brethren's Happineſs.

Now, the laſt and the greateſt Property of Charity, is, that *it never faileth*, i. e. when our *Faith* and Hope ſhall end with this mortal Life, Charity, or our Love of God, and of one another will follow us to Heaven, and never leave us to all Eternity. As for all other ſpiritual Gifts or Chriſtian Virtues, ſuch as Tongues, Prophecies, Miracles; Confeſſion of Sin, Faſting, Prayer, Alms-giving, *&c.* they ſhall all ceaſe, *or vaniſh away with* this Life. Yea Faith and Hope too, the other *Theological* Graces: And the Reaſon is plain becauſe when we come to Heaven, we ſhall have no need of our Faith, becauſe we ſhall *then* enjoy the End of *it*. There we ſhall ſee him, and enjoy his Promiſes, which now we believe only *afar off*, or as the Apoſtle ſpeaks here, through a *Glaſs darkly*. We ſhall have no need of our *Hope*, becauſe we ſhall then enjoy the Object; for that which we are in Poſſeſſion of, *why do we yet hope for.*

for. We ſhall have no need to pray for Forgiveneſs of Sins; the Remiſſion whereof muſt firſt be obtain'd before our Admiſſion into Heaven. We ſhall have no need to pray for Grace to overcome our Sin, becauſe we ſhall never after be ſubject to *it*; nor in ſhort, for the Practice of any Chriſtian Duties, but this, of Charity, which is to be the chief Ingredient of, or rather the ſole Foundation of our future Happineſs. For in Heaven, we ſhall have nothing elſe to do, but to admire and to love; nothing but to love and praiſe the Greatneſs and Goodneſs of our Saviour, and to rejoyce in one another's Joy and Happineſs. Nothing more to do but to love God and one another, and with united Voices and Affections to *magnifie* his Name for ever.

Now, from this Deſcription of *its Properties*, it plainly appears, that *Charity* in the moſt Chriſtian Senſe, or Scripture Notion *thereof*, ſignifies a mild, forgiving, peaceable Temper of Mind; or ſuch a Diſpoſition of Soul, as is free from all thoſe turbulent Paſſions, ſuch as Hatred, Envy, Malice, or Revenge----- It Imports a Mind full of Love and good will to all Mankind, but more eſpecially, a Charitable Opinion, and merciful Treatment of Erroneous Chriſtians, Profeſſors of the ſame Faith, and Diſciples of the ſame Saviour. *Charity* in this exalted Senſe, is that which our Lord calls his *New Commandment*:

mandment; and his Apostle, the *Royal Law*, to distinguish Christians from all the rest of the World, or Believers in *Jesus* from *Jews* and *Mahometans*. For, hereby saith *its* Author, shall all Men know, that *ye are my Disciples, if ye love one another.*

But are not the Disciples of *Moses* and *Mahomet*, and other Lawgivers taught to love one another, as well as Christians? And how then can this be a *new Commandment?* I answer, that *Jews* and *Mahometans* are not taught *it* in the same Degree or Perfection that we Christians are. For we are bound not only to be Patient, and long Suffering towards all Men, but also to forgive, and to pray for the forgiveness even of our Persecutors. We must neither compel Men to embrace our Religion, by force; much less, hate and persecute, damn and destroy one another, under the Notion of Schismaticks, or Hereticks. Now, that he, who has true and fervent Charity, or he who entertains no uncharitable Thoughts or Suspicions of other Mens Opinions or Failings (if he has the other Properties of Charity) is only a true Christian, St. *John* testifies: Hereby, saith he, know we, that we are in him, and he in us, *because he hath given us of his Spirit*, 1 John 4. 12. what the Apostle Means, by the *Spirit* of God, may be gathered from the preceding Verse, where to love one another, is said to be the Cause of Gods dwelling

ling in us, by his Spirit of Love; and God's Love *is said to be perfected* in us, by our loving one another. That is, as St. *John* further explains himself, *v.* 17. such a gracious disposition of Soul is most exactly agreeable to our Saviours New Commandment, and to his Divine Nature, he having first loved us, and still continuing this his *Philanthropy*, when there is nothing in us to deserve his Love. Now the great freedom of our Lords Love and Forbearance towards us, is the *Principal* Motive which the Holy Ghost makes use of, to persuade us to the Practice of the same Love and forbearance towards one another. For, if whilst *we were Enemies* to him, both by Opinion and Practice, *Christ died* for us, we ought also, saith the Apostle, to *receive one another, as he hath received us to the Glory of the Father*, Rom. 15.7.

The Sum of all in short, is this: A Church is a Body of Christians; a Company, or a Congregation of the *Faithful*. But Believers and true Believers are two distinct Ideas of a Church; and hence we call it, the *visible*, or Invisible Church. Now all Christians throughout the World who are Baptiz'd into the Holy Trinity, make up the visible Church, and is so call'd, from all those outward, visible Signs, or Actions, such as the Publick Administration of the Sacraments, the Preaching of the Word, and the like. Now of a Church understood

derſtood in this Senſe, there are as many Notes as there are *Articles* of Faith, and Religious *Ordinances:* And yet St. *Paul* doth in Effect, declare, that a Church with all theſe *Notes*, may be a Corrupt Church, for want of Charity. For *this*, ſaith he, renders *all our Faith, all our Knowledge, and all our Good Works as nothing worth.* 1 *Cor.* 13. 2, 3, 4. Hence then, it muſt unavoidably follow, that *Charity, is the only Certain, Infallible Note of a True Church.* The Caſe in ſhort is this. Charity, as it is a Compound of all the moſt acceptable Parts of Religion, doth preſuppoſe a Religious diſpoſition of Soul ready to believe and to do what God requires in his Holy Word: When therefore Piety towards God, and Faith towards our Lord Jeſus, are join'd with the Love of one another, and Forbearance towards our weak, erroneous, or offending Brethren, then Charity, in this complicated Senſe, makes us compleat Chriſtians, and true Diſciples of the Bleſſed Jeſus; and conſequently muſt needs be a *Certain, Infallible Note of a* True Church.

Having thus I hope made good the Title Page, and explain'd the Scripture Notion of Charity, I proceed to ſhew, how the Love of God and of our Brethren, come both to be comprehended under this Title, as they are every where throughout the New Teſtament, where the Word is expreſſed. Now the Reaſon is, becauſe the Love of God is the Foundation of our Love to and Forbearance

of one another. There must be a Religious Intention in all Acts of Beneficence and Mercy, to render them acceptable to God, or to give them the Title of Christian or Charitable. Hence it is, that the Love of our Brother, which is the *Effect*, comes to be call'd by the Name of *Charity*, because it should proceed from the Love of God, which is the *Cause*. This, in short, was the Reason, why the Apostles in all their Epistles made Use of the Word ἀγάπη to signify both the Cause and the Effect, and therefore our Translators have render'd it, sometimes *Love* and sometimes *Charity*, but no where to signify *Alms-giving*, the common Sense, which the Word *Charity* now bears.

Now as one Error seldom comes alone, but begets more; and it being said of Charity, *that it never faileth, that it covers a Multitude of Sins*; and Charity here and elsewhere in the New Testament being taken for *Alms-giving*, this Mistake hath produc'd another, more fatal to the Welfare of Men's Souls, *viz.* To believe that *Alms-giving* is therefore meritorious. Hence Men of the most profligate Lives, of the fiercest and most unnatural Tempers, are made to believe (I know not how) that if they give away a great deal, or most of their Substance in Alms, they shall be sure to go to Heaven, notwithstanding their Debaucheries and Cruelties. and therefore, in order to undeceive Ignorant and unthinking People, I will endeavour to give here

here the true Sense of every particular Text in the New Testament, where the Word Charity occurs.

The most remarkable is that of St. *James*; *Charity covereth a Multitude of Sins.*

That Charity here signifies not Alms-giving, appears partly from these immediate preceding Words) *but above all thing have fervent Charity among your selves,*) and partly from the subsequent Verse; for the Adjective ἐκτενὴς *frequent* in the former part of the Verse, is no where in Scripture, that I can find, join'd to ἐλεημοσύνη, *Alms-giving*, as it is here to ἀγάπη, Charity, and therefore it is most reasonable to conclude, that the Apostle in these Words enjoins Christians to have fervent Love among themselves; that is, a Love that is unfeigned, sincere and constant: For this Sense the Word ἐκτενὴς bears elsewhere, as appears from *Acts* xii 5. where it is said of St. *Peter* in Prison, that προσευχὴ ἦν ἐκτενὴς ὑπὲρ αὐτοῦ *i. e.* fervent, constant, or continual Prayers were made by the Church for his Safety and Deliverance. So to Pray ἐκτενῶς, is, to Pray with Vehemency and Earnestness. 22. 44.

If it be objected that ἐκτενὴς may be render'd continual or universal as well as frequent, and therefore that the Apostle's Meaning might be, Give Alms continually, or be always ready to bestow your Charity, as Occasion shall require; I answer, that ἐκτενὴς cannot admit of this Sense here, because the Poor have it

not in their Power to give Alms; much leſs to give Alms always; but the Poor may, and are therefore requir'd to Pray always, and to Love continually, and yet the Apoſtle here enjoins both Rich and Poor indiſcriminately, to have fervent Charity among themſelves, or to love one another in Sincerity; and then his Reaſon is juſt, and Inference concluſive in theſe Words, for Charity, or that fervent Love he had been exhorting them to, will *cover a Multitude of Sins*: *i. e.* Charity would reconcile all Differences amongſt them, incline them to Patience and Forbearance, and paſs by a multitude of Faults and Provocations, here expreſs'd, by a *Multitude of Sins*.

That St. *Peter* is to be underſtood in this Senſe, appears farther from this Conſideration, *viz.* Becauſe in every Verſe from the Seventh to the Twelfth of this Chapter incluſively, the Apoſtle paſſeth from one Duty to another, and there being a Period at the end of every Verſe, it is plain, that of theſe five Verſes, not one have any Coherence with, or Dependance upon any other. Whence I infer, that Alms-giving being more properly included under the Word *Hoſpitality*, Verſe the 9th, cannot be therefore meant by the Word *Charity*, Verſe the 8th.

It may be further obſerved, that had the Apoſtle by ἀγάπη here meant an *Alms*, in all Probability he would have ſaid, have fervent Charity, not towards one another, or among

among your Selves, but towards your Poor. He would not have said; εἰς ἑαυτὲς, but εἰς πτωχὲς: Besides he would have said, have fervent ἐλεημοσύνην have fervent Alms, not fervent Charity, (and then how strange must have been the Expression) so that in my Opinion, these Words without a forced and unnatural Construction cannot possibly bear the Sense that has been often put upon them, even by the best of our Divines.

Charity where it is recommended in the following Texts bears the very same Sense that it does in the 13th of the 1st Epistle to the *Corinthians*; as in 1 *Cor.* xiv. 1. 10. in 1 *Cor.* xvi. 14. *Let all your Things be done with Charity. i. e.* Do every thing with Meekness, Patience, and Peace, and to the Welfare and Edification of one another; bearing with one anothers Errors; weakness in Judgment, or failings in Practice: And the neglecting to do these Things, and the contrary, living in Strife and Debate, Hatred and Animosities, is describ'd to be the Works of the Flesh, and a walking *not according to Charity. Rom.* 14. 15.

Now this Charity being *the Bond of Perfectness*, as the Apostle testifies. He therefore commands us above *all things to put on Charity Col.* iii. 14. The Motive to which Duty he lays down at Verse 11. where he tells us, that since God had made no Distinction now, beween *Jew, or Greek, Circumcision, or Uncircumcision, Barbarian, Scythian,*

thian, Bond or Free; but had received all equally to the Privileges of the Gospel; therefore, says he, put on as the Elect of God, or Persons thus chosen to be the Members of his Mystical Body, the Church, *Holy and Beloved, Bowels of Mercy, Kindness, humbleness of Mind, Meekness, long-Suffering; Forbearing one another, if any Man have a Quarrel against any other, even as Christ forgave you, so do ye.*

The same Apostle 1. *Thes.* 3. 6. commends the *Thessalonians* for this their Charity, and declares, that he rejoyced over them, because of the good *Tidings he had* receiv'd by *Timothy*, of *their Faith and Charity*; and what he means by this Charity, he explains in the following Words, *viz.* Because they had had so good an Opinion of his Zeal and Sincerity, and Love towards them, as to have so kind a Remembrance of him, when absent from them, and because they had desir'd greatly to see him; and that *this*, their Respectful and Charitable Behaviour towards him, tho' no more than their Duty, had yet been Matter and Ground of great Comfort to him, in his *Afflictions and Distresses*. So 2 *Thes.* 1. 3. he declares, *that he thought himself bound in Duty, to thank God always for them, because of the Increase of their Faith, that the Charity of every one of them had so abounded towards each other.* Where observe, that we are to understand, not only the Love they had for one another, but chiefly

the

the prevailing Love of God, which had so Inspir'd and provok'd them to the Practice of the former: For which Cause, as it follows in the next Verse, *He gloried or boasted of them in other Churches, for their Patience and Faith under Persecutions and Tribulations, which they had endured for the Gospel sake, or the Love of Christ, which had so constrained them.* Again, St. *Paul,* calls Charity, the *End of the Commandment;* that is, either the End or Purport of our Saviours New Commandment to his Followers, *of loving one another,* or the End and Design of the Christian Institution; because, that under the Gospel State, neither Circumcision nor Uncircumcision, or the being of this or that Persuasion, will avail us any thing without Charity, *out of a pure Heart, and a good Conscience and Faith unfeigned.* Hence the Apostle so often inculcates this Duty upon *Timothy, pressing him to continue in Charity,* 1 Tim. 2. 15. *to be an Example of it to others* 1 Tim. 4. 12. *Exhorting him to follow Righteousness and Charity,* &c. 2 Tim. 2. 22. *from his own Example;* and yet we know, the Apostle was so far from being able to give Alms, that he had been oblig'd to labour with his own Hands, for a Subsistance; so incapable of relieving others, that no Man had more Necessities to be relieved then himself.

In his Epistle to *Titus,* the Apostle commands the Aged to *be sober, grave, temperate, sound in the Faith, in Charity, and*

Patience

Patience: Where it is Evident, that the being *found in Charity*, is, to have an Affectionate good Will towards all Men; to have a real and hearty Concern for their Welfare and Happiness, both Temporal and Eternal; to have a readiness to forgive all Injuries; and to perform all those Offices of strict Justice, Kindness, and Mercy, which we our selves would expect or desire should be shewed to us. In the Third of *John*'s Epistle General *Gaius* his Hospitality is indeed commended, and particularly specified, as an Act of Exemplary Charity. But Hospitality and *Charity* are two different things. *Gaius* was a Rich Man in *Corinth*, a Convert of St. *Paul*'s whom he calls his Host, and of the whole Church, Rom. 16. 23. So Hospitable a Man, that he not only receiv'd St. *Paul*, but all other Ministers, and Christian Strangers that came to his House. This is the ground of St. *John*'s Commendation of him in his Third Epistle general, Verse 5. Beloved, says he, *thou dost faithfully; or like a sincere Convert*, or a good Christian, what soever thou dost to the Brethren, who come to *Corinth*; who have born *Witness of thy Charity before the Church*, whom *if thou bring forward on their* Journey, *after a Godly* Sort, *i. e.* whom, if thou wilt enable to perform their Journey by thy wonted Liberality, *thou shalt do well*; I say the Apostle doth here call the Hospitality of *Gaius* by the Name of Love, and not Alms-giving, because *Gaius* himself, as well as St. *Paul*, knew that his Hospitality was but a Duty, and a just Debt, due to God for the light of his Gospel,

and

and to his Servants, for the Comfort which he had recieved by their Miniſtry. And becauſe he was not to look upon them as Vagrants, who came to beg Alms from Door to Door, but ſuch as, by the good Providence of God, had been ſent to Impart to him of their ſpiritual good Things; therefore his Hoſpitality, civil Reception, and kind Entertainment of them, is ſtil'd his *Charity*, which comprehends all that love, Eſteem, and Reſpect, which he had ſhewed them for their Office ſake: For, that the Perſons, whom *Gaius* had thus hoſpitably Entertain'd were Miniſters or ſpiritual Perſons, appears, partly from his calling them, emphatically *the Brethren* Verſe 5. Whereas he calls *Gaius* himſelf and the reſt of the *Laics* by the Name of *Children*, *ver.* 4. and partly, *ver.* 6, 7, 8. where St. *John* commends him for his Charity to the Miniſters of Chriſt, becauſe it was for his Name's ſake that they went forth, *i.e.* that they were ſent from *Jeruſalem* to Preach the Goſpel among the *Gentiles*, taking nothing of them. And to encourage him to continue this his Charity, he tells him *ver.* 8. we ought *therefore to receive ſuch*, that the Laity, who do not go about to propogate the Goſpel, might be fellow Helpers to the Truth, by encouraging and helping thoſe that Preach it.

In 2 *Peter* 1 7. We are commanded to add, *To godlineſs brotherly kindneſs, to brotherly kindneſs Charity.* Where again the Word Charity, occurs, which no where ſignifies Alms-giving: The Apoſtle's Meaning is, that

we

we ſhould not only love thoſe of the ſame Religion, the ſame Society, or Nation, for this is no more than brotherly Kindneſs; but we muſt ſhew our Charity to all Men, of what Religion, Opinion or Nation ſoever they be; for unleſs we have this unbounded Charity, with what Sincerity can we make Prayers, Supplications and give Thanks for all Men, as we are Commanded? Or, why are we ſo Commanded, but becauſe God is the Father of us all; and becauſe we are all of the ſame Paſſions, Misfortunes and Neceſſities.

The Apoſtle *Jude* cautioning the Chriſtiſtians of his Time, againſt the Lewd and pernicious Doctrines of the *Nicolaitans*, tells them, that theſe Men were Spots *in their Feaſts* of Charity. Now the end of theſe Feaſts, was, partly to preſerve them in the Unity of the Faith: And partly in the Bond of Peace and Love. For which Reaſon they were called *Agapæ*, Love-Feaſts. And therefore by St. *Jude* ſtyl'd Feaſts of Charity, in the ſame Senſe, that the holy Kiſs, is call'd by St. *Peter*, the Kiſs of Charity (for to theſe Aſſemblies or Love Feaſts is this Ceremony to be referred) becauſe in the Primitive Church, this Apoſtolical Injunction was made a Teſt to prove the Sincerity of their Love to one another. For as the Betraying of our Lord, with the Signal of a Kiſs, was an aggravation of *Judas*'s horrid Treaſon; ſo the Chriſtians greeting one another with this Ceremony, was not only a virtual Deteſtation of that vile Treachery, but

alſo

alſo an Indication of the Sincerity of their Love to one another, profeſs'd by this Symbol of a Kiſs. It is not improbable, but the Primitive Chriſtians thought theſe Meetings a proper time to make Collections for the Relief of their Poor, eſpecially if theſe *Agape's*, or loveFeaſts, were at any time held upon the Lords Day when the Sacrament of the Lords Supper was always Celebrated. And this might be the Reaſon, why St. *Paul* both reproves the hard-hearted *Corinthians*, for ſhuting the Poor out of their love Feaſts, becauſe they were not able to Contribute in Proportion to the Rich, towards the Support of them, as alſo why he enjoyn'd, that Collections ſhould be made for the Poor upon the Lords-day, as he had Ordain'd in the Churches of *Galatia*, 1 Cor. 16. 1.

Laſtly, In *Rev.* Chap. 2. ver. 19. the Spirit commends the Charity of *Thyatira*, one of the Seven Churches of the Proconſular *Aſia*; but by the very next Word, διακονία which follows, it is apparent, that Charity here alſo, ſignifies the prevailing love of God which kept that Church ſteady in the Profeſſion of the true Faith, under ſo many Temptations; only ſhe is charg'd with one blemiſh, which Eclips'd all her former Courage, and Conſtancy, *viz.* her Communicating occaſionally with Idolaters in their Idol-worſhip, here expreſs'd by the Doctrine of *Jezabel*, who drew the *Iſraelites* to Idolatry. That Charity here is not put for Alms giving, I ſay,

ſay, appears from the following Word, διακονία, which ſhould have been render'd, Relieving or Adminiſtring to the Neceſſities of the Poor, this being the genuine Senſe of the Word in other parallel Places; as in *Acts* 11. *ver.* 29. where διακονία, is the Relief, which the Church of *Antioch*, ſent to the poor Chriſtians at *Jeruſalem* in the great Dearth which happen'd in the Reign of *Claudius Cæſar*. And when *Barnabas* and *Saul*, (by whom this Relief was ſent) had Depoſited it into the Hands of the Elders; this is ſaid to be a πληρησαντες τὴν διακονίαν, a fulfilling of this their Miniſtry in the Chapter following Verſe 25. or diſcharging the Truſt repoſed in them by the Church of *Antioch*.

Now, here, being ſo many particular Duties, mentioned in the ſame Verſe; and Charity being one of theſe Duties, and this διακονία, or Miniſtring to the Relief of the Poor, being another. Hence I conclude, that Charity therefore in this Text alſo bears the ſame Senſe that I have ſhew'd it to bear every where elſe, in the New Teſtament.

To confirm the Senſe which I have put upon the Word Charity, in the afore-cited Paſſages, obſerve further, that what is diſtributed for the Relief of the Poor, is every where in Scripture call'd ἐλεημοσύνη, an *Alms*, not ἀγάπη Charity. Thus *Tobit* 7.7. give *Alms* of thy Goods, and never turn thy Face from any poor Man; and *then the* Face of the *Lord ſhall not be turned away from thee*. Thus,

Thus, to render what we give acceptable to God, our Saviour commands us, to take heed, that we do not our *Alms* before Men, that when we give *Alms*, we beſtow them in *Secret*, that our Father who ſeeth in Secret, may *reward us openly* for *them*.

Mat. 6. 1, 2, 3. ſo the *Beggar*, who ſat at the Gate of the Temple, is ſaid not to have ask'd the *Charity*, but the *Alms* of thoſe that entred into *it*, Acts 3. 2, 3. 10. of *Cornelius*, it is ſaid, not that he gave much *Charity*, but much *Alms* to the People, *Acts* 10. 2. and this is the very Language of the Angel that appear'd to him, who told him, not that his Charity, *But his Alms were come up for a Memorial before God*, *ver.* 31. St. *Paul* alſo mentioning, the διακονία, or the relief which he and *Barnabas* had brought to the poor Chriſtians at *Jeruſalem*, from their Brethren at *Antioch*, calls it not the *Charity*, but the *Alms* which *he had brought to his Nation*.

Acts 24. 17. laſtly of a liberal Woman, called *Tabitha*, or *Dorcas*, it is ſaid, not that ſhe *was full* of *Charity*, but of *Alms-deeds which ſhe did*, Acts 9. 36.

Now, the Reaſon (as I conceive) why our Lord and his Apoſtles, would not give *Alms* the Title of *Charity*, was chiefly to ſhew, that the Poor were as much intereſted in the Duty of *Charity*, as the *rich:* Which they could not poſſibly be, if *Alms* and *Charity* be Words of the ſame ſignification. But

Secondly,

Secondly, Another Reason was, to signifie, that *Alms* cannot properly deserve the Denomination of Charity, unless it proceeds from Christian Principles, or from the Love of God our Saviour, and of our necessitous Neighbours for his sake. The Cries and Calamities of the miserable and afflicted oftentimes move Compassion in, and extort an Alms, (so call'd, *quasi ab ἔλεος*) even from *Atheists* and Reprobates. But Alms proceeding only from meer *Sympathy*; or from Ostentation, vain Glory, or any other Carnal Motive, cannot possibly fall under the Notion of *Charity*, because *Charity* is a Complication of all Christian Vertues, which they who either deny Christ, or keep not his Commandments, cannot therefore possibly have. Let us Note further, that Charity is by the Apostle, declar'd to be the chiefest of the three *Theological* Graces, whereof whosoever is destitute, cannot be saved; if therefore Alms-giving be the same with Charity the poor must be excluded out of the Common Salvation, because they cannot give *Alms*; which is certainly the Case of those miserable Poor who are forc'd to go about to ask *it*. But if by *Charity* we mean (as the Scripture does) Zeal and Devotion, a sincere Love of God and of one another, Humility and Meekness, Patience and Forbearance, and every thing that is Lovely, Honest and Praise-worthy; then the Poor are as much concern'd in these Fruits and Properties of

of Charity, as the rich, for though they cannot give an Alms, yet they can ſerve God, and love one another, they can give a Cup of cold Water, they can forbear to curſe, and learn to pray for the Forgiveneſs of thoſe who ſhut their *Bowels of Compaſſion from them.* They can ceaſe to Slander and to Backbite; to Swear and to Curſe, to Lye and to Steal, and in a Word, they can be as harmleſs and peaceable, as Content and Patient, and in every reſpect as blameleſs as any other Chriſtians can or ought to be, and conſequently, they may be, in the ſight of God, who trieth their Hearts, as Charitable as other Chriſtians; yea, more Charitable than they who give away *all their goods to feed them;* for this, St. *Paul* ſuppoſeth Men may do, and yet want *Charity*, 1 Cor. 13. 4. *Charity* then in the ſtricteſt Senſe, and Scripture Notion thereof, ſignifies the *perfection* of Chriſtian Love: A Devout, Zealous, Religious Temper of Mind: A forbearing tender and Compaſſionate Love, or a love that inclines us to forbear one another: To hope, and to believe the beſt of, and to do good and to wiſh well to all Men, but more eſpecially to bear with the Errors and Infirmities, of our weak and miſtaken Brethren. Hence, Charity is call'd the *Bond of* Perfectneſs, *the Bond of Peace* and of all Virtues. A Bond, becauſe it unites all true Chriſtians to one another in Affection, though not in Opinion. A Bond, becauſe it is the only Means, which our Saviour hath preſcrib'd to preſerve the

the Peace of his Church; and the only Remedy for the Cure of its Diviſions.

For Charity inclining all Chriſtians to hope well, and to believe the beſt of one another, muſt, for their own mutual Intereſt and Safety, engage them in an Enquiry after the *Right way*, in the midſt of ſo many Diverſities of Opinions; or, as the Apoſtle ſpeaks, to *try all Things, and hold faſt that which is good.* And Humility being one Property of Charity, and conſiſting in a mean Opinion of our own Underſtanding and Merits, will make us *ſwift to Hear* and *willing to Learn*, and to examine the Weight of other Mens Arguments, and the Grounds of their Opinions. No Man therefore can have true Charity, and at the ſame time pretend to infallibility or Perfection, to greater Sanctity or Illumination, than other Chriſtians; becauſe, they who lay claim to ſuch Privileges, to be conſiſtent with themſelves, muſt condemn all other Chriſtians who differ from them; and therefore the Apoſtle oppoſeth Charity to theſe Pretenſions; for *Knowledge* (ſayth he) *puffeth up, but Charity edifieth.* 1 *Cor.* viii. 1. Whence it clearly follows, that *that* Church, which has moſt *Charity*, is the beſt and pureſt Church: Which leads me to compare the Charity of the Church of *England*, with the Charity of thoſe Chriſtians amongſt us, who diſſent from her; which is to be the Subject of the next Chapter.

CHAP

CHAP. II.

The Charity of the Church of England *compar'd with the Charity of the* Roman Catholicks, *and other* Diſſenters. *Her Charity to Erroneous Perſons. Perſecution upon the Account of Religion, contrary to the Doctrine and Practice of the Church of* England.

THAT all *Diſſenters* from the Church of *England*, who are Baptized into the Faith of the Holy-Trinity, and hold the Fundamentals of Chriſtianity, leading a Life ſuitable to their Belief, and conforming themſelves to the Laws of their Superiours, or ſubmitting to the Penalties thereof, in thoſe Caſes wherein their Conſciences cannot comply, ſhall undoubtedly be ſaved, (provided their Errors be not obſtinate and malicious) is the Charity and Doctrine of our Church. Hence we maintain the Illegality and Sinfulneſs of Perſecution, or that no Man, or Body of Men whatſoever, ſhould be deprived of

their Liberties and Lives upon the Account of their Errors; unleſs their Opinions be deſtructive of the Publick Peace and Tranquillity. Our Reaſon is, becauſe it is impoſſible to know whether Men be Erroneous in the Convictions of their own Mind, or not: For there are Errors, which Men will not be accountable for, (ſuch as do not affect Magiſtracy or Governments) or elſe the greateſt Part of the Chriſtian World are in a deplorable Caſe. Now theſe are ſuch Opinions, as Men imbibe with their Mother's Milk, or are bred up to from their Cradles, which therefore they cannot prevent, for want of proper means of Inſtruction. To doom therefore all ſuch to eternal Damnation, who are ſo unhappy as to be born and bred up in Ignorance, and could not poſſibly believe otherwiſe than they do: Or to maintain, that all ſuch Chriſtians, as are not Members of this, or that particular Church or Communion, ſhall certainly be damned, is not only exceedingly uncharitable to our Brethren, but highly injurious to the Saviour of the World. For this, in Effect, is the ſame thing as to maintain, that God has been, and is ſtill wanting in Mercy and Goodneſs to the greateſt part of Mankind, in that he has permitted, and ſtill continues to ſuffer, ſo many

many Millions of Christians, in every Age, to perish everlastingly, to whom he hath not, and doth not yet think fit to afford the necessary Means of Salvation. Besides, were it Lawful to extirpate, or destroy erroneous Persons, whether *Hereticks* or *Schismaticks*; yet, unless, (as I said before) they are certainly known to be such, in the Conviction of their own Minds, we cannot justifie any Severity towards them, supposing them Peaceable, Obedient, and Innocent in all other Respects. If it be objected, that *Hereticks* or *Schismaticks* may be as well known now, as they were in St. *Paul*'s time, because he describes a *Heretick* to be one, who is subverted from the true Faith; and therefore commands *Titus*, after the first and second Admonition, to reject him, or cast him out of the Church. I answer, a *Heretick*, known only by the Fruits of his Doctrines, may be proceeded Judicially against, and Excommunicated for his Contempt of the Laws; yea, and be Punish'd also with Death, if he continue to disturb the Peace of the State, contrary to a known Law in force against him. But then, I say, a *Heretick* must be self Condemned, and known to be so, by those who are to pass Sentence upon him, according to St. *Paul*'s Notion of a

Heretick. Now he, who knows the Laws and Doctrines of his Superiors, or the Church, must be self-condemned, if he break through these Laws, and broach new Doctrines, contrary to those already establish'd, and then his Condemnation must be just, because his Destruction is from himself. For God hath laid no necessity upon any Man to publish his private Opinions, to the disturbance of the publick Peace. On the contrary, God commands him if he hath Faith, *i. e.* if he be of this, or that Opinion, contrary to all others, to have it, or to keep it to himself, before God, and not to offend others with it, *Rom.* 14. 22. Now this was the Case of those few *Anabaptists*, and others, who suffer'd in Queen *Elizabeth*'s Reign. For they suffer'd not for Conscience sake, but for Preaching Treason and Sedition, and propagating such Opinions as tended to the Subversion of her Government: They suffer'd not for their private Opinions, but for their open avowing and abetting of Doctrines destructive of Civil Government: Or they suffer'd not as *Schismaticks*, (though they were certainly such at the same time) but they suffer'd, in short, as Malefactors, and Rebels: And the truth is, that Princess must have been wanting in Charity to herself,

herſelf, and to far the greater Number of her Subjects, if ſhe had tamely given up her Crown, or ſuffer'd herſelf to be dethron'd, by ſuch Conſcientious Conſpirators. For ſuppoſe they acted (as they pretended) in this Affair, upon a Principle of Conſcience; or as Emiſſaries of any Foreign Prince or Biſhop, thought themſelves oblig'd in Duty to him, whoſe Agents they were, to dethrone and Murder their Sovereign; was her Parliament and Miniſtry oblig'd to be of the ſame Opinion? Yea, ſuppoſe ſhe had actually been an Uſurper, who were the moſt proper Judges of *That*, Private Perſons, or the Legiſlature? And will Men therefore call *that* Perſecution, which is the juſt Reward of Treaſon? It is amazing to hear Men cry out Perſecution againſt *that* Queen, when all the World knows, no Chriſtian Prince that ever wore a Crown, had more implacable and ſubtle Enemies to deal with, both at home and abroad, than ſhe had. As for that particular Caſe of her Siſter *Mary*, Queen of *Scots*, who knows not with what reluctance ſhe was at laſt prevail'd upon to order her Execution. For how was it poſſible for a frail, weak Woman, to reſiſt the importunities of the pretended Guardians of her Crown and Life? This indeed, in

my Opinion, was the greateſt Blemiſh of her Reign, and what I will not pretend to Juſtifie, though there want not thoſe who ſtrenuouſly argue in Extenuation of that *ugly Sentence*; but to infer from Particulars to Generals, is neither Logick nor Juſtice: and thoſe Gentlemen, who juſtifie the Perſecuting of *Hereticks*, object Perſecution with a very ill Grace to Q. *Elizabeth*, who was ſo fair as to give them timely warning to provide for their own Safety, before any of them was hurt, except ſuch as were apprehended in actual Rebellion againſt her. But inſtead of quitting her Dominions, or flying to their Foreign Friends for Sanctuary, thoſe Gentlemen thought it more Meritorious to ſtay, and receive the Crown of Martyrdom, in their Religious Attempts to extirpate the Northern Hereſie: Which was certainly a work of Super-errogation, and what God did not require at their Hands, if we may gueſs aright from our Lord's own Advice to his Apoſtles. For when they were Commiſſion'd by him to go and Preach the Goſpel to all Nations (an Undertaking of greater Importance than the carrying on the Intereſt and Grandeur of the Biſhop of *Rome*) if, inſtead of being kindly us'd and receiv'd, they were Perſecuted in any one City, he commanded them

to

to flee into another, *Matt.* 10. 23. Accordingly all the Apostles did, *Acts* 17. 10. *Paul* and *Silas* flee by Night from *Thessalonica* to *Berea*, and from *Damascus*, from *Jerusalem*, *&c.* yea, St. *Peter* himself, who, when *Claudius* Commanded all the *Jews* to depart from *Rome*, fled, according to *Bellarmin*'s Conceit, to *Judea*. The Apostles then never run into Danger, when they could avoid it; but took all that prudent care to preserve their Lives, that was consistent with their Duty, and the Law of self-defence. And if Men will be so desperate and fool-hardy, as to expose themselves to danger when they need not, or rather than they should not gratifie their Ambition or Revenge, what Charity is it to humour them in their Extravagancies; or if we do, what Charity can we expect from those who have so little Charity for themselves?

To suffer *therefore as Busy-Bodies in other Mens matters*, is to suffer, saith their own supreme Apostle, not as Saints or Martyrs, but as Murderers, or Malefactors, 1 *Peter* 4. 15.

The Truth is, Conscience was not at all concern'd in the Case: For the Bishop of *Rome*, and his Agents, found the Sheep of *England* to bear such good Fleeces, that we have no Reason to wonder at their rest-

leſs endeavours to bring us back to his Obedience, from which they ſay we had Schiſmatically withdrawn our ſelves. But I anſwer, that in ſhaking off the *Roman* Yoke at the Reformation, our Biſhops did no more than withdraw themſelves from an Uſurpation; or reſume an Ancient, independent Power, which their Predeceſſors, the *Britiſh Biſhops*, enjoy'd all along 'till the time of *Auſtin* the *Monk*.

In ſhort, ſuppoſing the Statute of *Elizabeth* had been an Illegal, or a Perſecuting Statute: Yet it was no *Act of Conformity* to any Doctrine of our Church. It was not the Iſſue of any deliberate Decree of either of our Univerſities; nor (that I know) of the Church of *England*, Repreſented in both Houſes of Convocation. It was purely an Act of the Civil Power, made for its ſupport and ſecurity, againſt the unwearied Attempts of its Enemies: And therefore if they muſt needs call this *Perſecution*, it was a Perſecution rais'd by the *State*, and not by the Church.

But, on the other Hand, when the end of a Law is once obtain'd, the Rigour of it, in all Juſtice and Prudence, ought to be ſuſpended. And whilſt thoſe Gentlemen, (againſt whom this Statute remains

remains ſtill in force) deſire only the ſame Liberty of Conſcience that the other *Diſſenters* do, *i. e.* to diſcharge the Duties of their Function amongſt the *Roman Catholick* Laity, according to the Laws of their Church, without diſturbance from the Civil Power, I cannot ſee what danger it can be to the *State* to allow them this Freedom, whilſt they behave themſelves peaceably and quietly under the Government. And I am perſuaded, that ſuch a gracious Indulgence, and mild Deportment towards them, would ſooner reconcile them to our Church and Government, than any other harſh or ſeverer methods can do. For the generality of the *Engliſh Roman Catholicks*, are Gentlemen of Honour and Gratitude; of ancient Families, and fair Eſtates: Some of them Perſons of Quality of the firſt Rank, very Hoſpitable, Obliging, and Courteous to all Men: And nothing can operate ſo effectually upon ſuch generous Natures, as a kind, indulgent, civil, and reſpectful Behaviour towards them. Now if I ſhould ſay, that the double Tax-Statute is a Severity, in the Opinion of many, or moſt of the King's Proteſtant Subjects, as well as the *Roman Catholicks*, I ſhould not impeach the Wiſdom of the preſent Parliament,

or

or of any other. Or that it is any Crime in a private Subject to offer Reasons for the Repeal of a Statute that may hereafter prove prejudicial to the Government, no true Friend of the Government will say. It is certain, that many Statutes have been Repeal'd upon the Motions, and Remonstrances of private Persons; and what advantage it is to continue, or what harm it can be to the Government to Repeal this Statute, I believe no Man can well tell. For the Benefit of it to the Government is little or none; to the Subjects, it has prov'd a great hardship in those *Hundreds*, where *Roman Catholicks* have Sold their Estates, or turn'd Protestants. It is pretended, that the design of this Statute was, to weaken the *Roman Catholicks*, and render them incapable of assisting our Enemies with Money, Arms, *&c.* but since the *Roman Catholicks* have no Seats in Parliament; since they are so inconsiderable for Number and for Strength; how is it possible they should hurt the Government by any indulgence granted to them? Nay, how unlikely is it that they should attempt to do it, if they were as much indulged as other *Dissenters* are? Besides, all good Casuists deny that we may do Evil, that Good may come of it. To oppress even

an

an Enemy is an Evil. To tie an Enemies Hands is indeed Nature's Law, and the Voice of Reaſon. But Religion forbids us to beggar Men to enrich our ſelves, or run them in Debt to Pay our own. And though it ſhould be allowed that this Statute is no Species of Perſecution, I fear it is remembred as a Grievance. It is objected, that the *Roman Catholicks* deſerve ſuch a Reſentment of the Government, for their Uneaſineſs, and Attempts to ſubvert it. I anſwer, ſuppoſe the *Roman Catholicks* Caſe our own, would we not be as reſtleſs and uneaſie under the like Preſſures? Would we not be as glad of embracing any fair Opportunity to bring about a Revolution, ſo much for our Safety and Intereſt? If it be ſaid, he is no Friend to the Government, who apprehends no danger from *Popery:* I anſwer, they are no Friends to the Government, or the King's Repoſe, who teaze him with apprehenſions of Danger where there is none. Is it the way to make the Crown ſit eaſy on his Head, to ſet him againſt his Subjects, and to make him believe he has fewer Friends, or that his Enemies are more Numerous than they are? And were it really ſo, this would be a good Reaſon for the Repeal of the forementioned Statute, in hopes to

make

make thoſe, who are our Enemies at preſent, our Friends for the future: For we may live to ſee that happy time, when the Land-Tax ſhall be wholly taken off, (that grievous Yoke, which hath gall'd our ſtubborn Necks for ſo many tedious Years) but our favour to the *Roman Catholicks* will then come too late, unleſs we mean to continue the Tax upon them, when all Proteſtants are diſcharged.

Now, ſuppoſing the moſt uncharitable things of them that we can poſſibly imagine; ſuppoſing, I ſay, that for our kindneſs, moderation, or charity towards them, they ſhould ſtill continue to hate us without Cauſe; yet even this Behaviour of theirs towards us will not juſtifie any ſeverity of ours towards them: For we are to remember, that we are reform'd from them; but this Reformation is not compleat, if we do not love our Enemies, and do good to them *that hate us*: And (whether the *Roman Catholicks* will or no) they are the Subjects of *England*, and make the ſame uſe of our Laws and Courts of Judicature, with reſpect to *meum* and *tuum*, that other Proteſtant Subjects do: Nay, and whilſt they maintain the Fundamentals of Religion, they are our Brethren too; and therefore

whilſt

whilſt they live among us, we ought to treat them as ſuch, after the Example of *Joſeph*, who own'd and reliev'd his unkind Brethren, though they had been ſo unnatural to him, as to make an Attempt upon his Life. And if ever we hope to be deliver'd out of the Hands of our Enemies, to ſerve God without Fear of Perſecutions in this World, we muſt follow his Patience and Charity, whereof *Joſeph* was a *Type*.

In ſhort, may we not reaſonably preſume, that a favourable Treatment of the *Engliſh Roman Catholicks* will be one great means of ſtrengthening the Quadruple Alliance: For then we ſhall make our Foreign Allies our Friends, out of a Principle of Gratitude, who may be ſuch at preſent only out of Intereſt. And let thoſe who pretend to have ſo much at Heart the ſufferings of Proteſtants abroad, conſider, whether the way to relieve them, be to oppreſs the *Roman Catholicks* at Home: Or whether it be not more natural to believe, that the mild and gentle uſages wherewith theſe are treated here in *England*, will not be return'd to Proteſtants in *Roman Catholick* Countries. For let the preſent Friendſhip which *Roman Catholick* Princes profeſs for us Proteſtants, be as ſincere as we wiſh, or hope it may be; yet

yet Persons of the same Communion, have naturally more than an ordinary Tenderness and Compassion for one another, especially when aggrieved or oppressed. And we may depend upon it, that the Foreign *Roman Catholicks* do not forget their Brethren in *England*, but will make their case their own, whenever it shall be in their Power to relieve them, without injuring themselves; and therefore Prudence and self-Interest, as well as Religion, must oblige us to shew the same Charity and Kindness towards our *Catholick* Fellow Subjects, that we our selves would expect or desire of them, were we within the Reach of their Power.

If these Reasons will not satisfie the Clamours, or Cavils of those Hot-Headed persecuting Zealots, who look upon all those as *Popishly* affected, who shew any manner of Charity to the *Roman Catholicks:* I enter this Caveat against them all, protesting the Innocency of my Intentions, which is to serve the Government, and if Charity, the Subject under consideration, has unwarily led me to *Maxims* of State, too mysterous and dangerous for Persons of my impolitick Capacities and Profession to dive into; I humbly submit what I have said to the Wisdom of my Governours, beseeching

God

God to direct all their Councils for his Glory, the Publick Tranquillity, and the Honour of the Reformation.

On the other side, it is objected, that a great many Republicans suffer'd upon the Restoration, besides those prodigious Rebels who tried and Murdered the Father's. The Truth of which Case is this; King *Charles* the IId. required some of the Chiefs of the *Nonconformists* to Renounce their solemn League and Covenant, by which they bound themselves to destroy Root and Branch, *i.e.* to Murder him and all his Family, and utterly abolish Monarchy and Episcopacy: Which they refusing to do, he caus'd them to be apprehended, whereof some impenitently died in Prison, rather than submit to the King's Mercy. And will they call this Persecution; what for a King to tie such of his Rebellious Subjects Hands as had bound themselves with an Oath to cut his Throat? This the Offspring of those Men; cease not to make loud Complaints of, and call a most terrible Persecution, after that their Fore-Fathers had murder'd the Father in cold Blood, banish'd his Heir, and the rest of his Children, to seek their Bread in Foreign Kingdoms, and made such a Havock amongst the Loyal Nobility and Gentry of

of this Kingdom, that ſome of their poſterity feel the fatal effects thereof to this day; tho' by the good Providence of God, and his Bleſſing upon their Loyalty, they exceed in Wealth and Honour, thoſe Children of the Rebel-Race, who ſenſibly dwindle to decay and oblivion every day more and more. This Remark is certainly true in the general, though ſome Families yet remain in Poſſeſſion of that Wealth and Riches which their Fore-Fathers Rebellion and Plunder have left behind. But to return; ſo far was the Confinement of thoſe few unhappy Miſcreants look'd upon as a Perſecution by other People, that the whole World ſtood amaz'd at the Clemency of the Government at the Reſtoration, wherein ſo very few ſuffer'd ſuch mild Puniſhments, out of ſuch a vaſt Number of Rebels, who deſerv'd ſeverer; and a general indemnity paſs'd upon the reſt, who had not afterwards the Grace either to acknowledge the King's Mercy, or their own Sins; but, on the contrary, continued to juſtifie, both by Word and Writing, their Iniquities, like a Whore's Forehead, as the Prophet ſpeaks, who *refuſeth to be aſhamed.* This Ingratitude makes the old ſaying true, *It is he that doth the Injury we cannot forgive*; and it is obſerv'd of *Brutus*,

Brutus, who had Murder'd *Cæsar*, that always after he inveigh'd against him as a Tyrant, *ita enim facto ejus expediebat*, saith the Historian, *i. e.* it was necessary that he should call *Cæsar* a Tyrant, otherwise he himself must have been a Notorious Traytor. And this is certainly the Case of all those who justifie the King's Murder, which they must either maintain, or be forc'd to acknowledge their Fore-Fathers to have been the worst of Rebels.

In short, whatever the *Nonconformists* suffer'd, whether justly or not, the Church of *England* is not chargeable with: For she that was the greatest Sufferer, was the first that forgave, and Preach'd up Charity, and Mildness, and Forbearance, to an injur'd Prince, and People; which had that good effect upon *both*, that they wish'd their greatest Enemies no more *harm* than to Repent, and the Grace to live in Peace and Subjection for the future to the Government, which they had so lately overturn'd.

Let us next enquire into the Behaviour and Charity of the *Dissenters*.

If these Men were as scrutinous in searching, or as diligent in examining into their own Lives and Opinions, as they are into those of other Men; if they had that Charity for themselves, which

they have not for the *Church*, ſo as to own themſelves convinc'd, when they are convinc'd, they would ingenuouſly acknowledge (what indeed cannot be denied) that no Chriſtians upon Earth (under their Circumſtances) are ſo Charitably dealt with as they are. For though, by their avow'd Principles, they are the profeſs'd Enemies of the preſent Eſtabliſhment, yet they Peaceably enjoy the very ſame Liberties and Immunities, that the beſt and the moſt diſintereſted Friends to the Government do. But it ſeems, this is not ſufficient, they want the Governing part, that is to ſay, in plain *Engliſh*, they want to be entruſted with the Protection of a Government, which they think themſelves bound in Conſcience to deſtroy. And ſince they have not been yet able to prevail with our Governours to yield to them in this Point, they ceaſe not, by Writing and Preaching, to call the Church of *England*, *Popiſh*, and *Antichriſtian*; but ſtill rail on againſt her Miniſters and Altars, in a moſt uncharitable, prophane, unchriſtian manner, beyond the Example of former Ages: Which is a Liberty (I will be bold to ſay) which no Chriſtian Government in the World would allow them, beſides our *own:* and, I may add, a Liberty, which,

to

to ſay no worſe of it, is an exceſs of Charity. For ſuch a Liberty muſt needs be dangerous to the *Diſſenters* themſelves: Becauſe whenever the Church is deſtroyed, they muſt periſh in its Ruins. Such a Liberty, or rather Licentiouſneſs, muſt be intirely inconſiſtent with Charity, upon a double Score. 1. Becauſe it is deſtructive of Natural Religion, or the Law of ſelf-defence. 2. Becauſe it is deſtructive of Peace and Unity, which are the chief Properties of Charity: For no Man can have true Charity for others, who is not Charitable to himſelf. Beſides, Charity doth oblige us to be thankful to God for our preſent well-being, or happy Eſtabliſhment, which (how can we be) if we abuſe that Power God hath given us for our own Defence? Or upon what grounds can we expect the Continuance of his Protection, who deſpiſe the means of our own Safety? To deprive our Enemies therefore of the Liberty of deſtroying us, I am ſure, is no ſpecies of Perſecution, but the Law of Right-Reaſon, and highly conſiſtent with Charity both to our ſelves, and our Enemies too; and therefore, it very ill becomes the Character of true Churchmen to skreen them from Juſtice, who daily broach and publiſh new Doctrines, contrary to thoſe already receiv'd, and eſtabliſh'd. For beſides that this is an

Argument of a great decay of Piety towards God, and Charity towards Erroneous Perſons, it favours Rank either of Cowardice or ſelf Intereſt, of Lukewarmneſs, or Indifferency to all Religion whatſoever.

It is certainly equitable enough, and moſt agreeable to Chriſtian Charity, and Moderation, that the ſeveral Sectaries be permitted to enjoy a Peaceable and an undiſturb'd Liberty of ſerving God, according to their different Perſuaſions or Opinions, whilſt they behave themſelves peaceably and modeſtly, and forbear their unchriſtian Raillery and Clamours againſt the Church: And with ſuch a Toleration they ought in Prudence as well as Charity to reſt contented, leaſt the abuſe of it, to the Prejudice of an indulgent Government, ſhould at laſt meet with a Reſentment, which ſo much Ingratitude may reaſonably expect. Time was, when the Church of *England* would have gladly compounded with them, for the Tenth of that Indulgence which they now do, and always did enjoy: But to rub old Sores, is to draw on freſh Quarrels; and therefore, for Chariy's ſake, I will forbear to make any invidious Compariſons, which may rather ſerve to ſet us at greater variance, than reconcile us to each other: And only

only take notice of that, which was the chief Cauſe or Foundation of the Sufferings and Calamities of this Church, in the great Rebellion, *i. e.* the ſolemn *League* and *Covenant*, by which they who took it, bound their Souls to deſtroy *Root* and *Branch*, *i. e.* the King, his Family, and the Church eſtabliſh'd, or all Milignants, (as they call'd them) whoever they were, that had Courage and Loyalty enough to oppoſe their Proceedings. Now, was not ſuch an impious Combination of Blood-thirſty Men, a ſufficient Provocation for the mildeſt Government in the World, to avenge it ſelf of ſuch hardned Rebels? When wicked *Haman* had conſpired with his *Leaguers* to deſtroy all the innocent *Jews* within his Maſter's Dominions, were they at all pitied, when they fell into the Miſchiefs which they had prepar'd for others? Or was *Ahaſuerus*'s Conduct blamed for this piece of Juſtice, even upon his own natural Subjects, though it was in Vindication of Strangers?

Suppoſe then the Church and King at the Reſtoration had enter'd into ſuch another ſolemn League and Covenant, to deſtroy their Enemies Root and Branch, who taught them the Example? Or who could have blamed them

for their Severity? And yet let the ſeveral *Diſſenters* (notwithſtanding their manifold Provocations) produce if they can, any ſuch Leagues or Covenants enter'd into by the Church of *England* to their Deſtruction; and in the mean time, let them call to mind (if they can bear it) who arm'd the Leaguers in *France* againſt their King, and never henceforth cry out *Popery* upon the Church of *England*: For be it known unto them, that their ſolemn League and Covenant was almoſt Word for Word the ſame, which the *Roman* Pontifical obliges every Biſhop to ſwear to, at his Conſecration; that is, that he ſhall Root out all *Hereticks*, and all that Favour them, to the utmoſt of their Power. And that they have not altered their Opinions ſince, appears but too plain, not only from their preſent Behaviour towards the Church of *England*, but from the flagrant Example of the Kirk of *Scotland*, who will not allow the ſame Liberty of Conſcience *there*, that their Brethren enjoy in *England*. And when at the Treaty of Union, the *Engliſh* Commiſſioners labour'd for an Indulgence to the Epiſcopal Party in that Kingdom, their Propoſitions were rejected with Indignation and Scorn, and not without apparent Danger of their Lives. For *them* then to grant any Indulgence to other People, (to uſe their own

own Language) is to eſtabliſh *Iniquity by a Law*; but to deny this Toleration to themſelves, is rank Perſecution: So that theſe *Proteus's* can blow *hot* and *cold* with the ſame Breath; and if you touch their little Fingers, they are preſently at a point, and will be their own Carvers if they can; but if themſelves do never ſo much hurt, let others look to it, and get Satisfaction where they can: And whether this Behaviour be agreeable to that Meekneſs, Peace, and Moderation, ſo much cried up, and pretended to by them, or to Chriſtian Charity, or even to the Law of doing as we would be done unto, let God and the World judge between us.

The Mother has not more Charity for the Church of *England* than her Children: That is, the Church of *Rome* and the *Diſſenters* agree in this, that no Quarters ought to be allow'd to thoſe whom they ſuppoſe to be *Hereticks*. For the former has inſerted it in one of her Canons, *Non ſunt Homicidæ, qui* adverſus Excommunicatos, *Zelo Matris* Eccleſiæ armantur, *i. e.* they are no Murderers, who kill Men out of Zeal to Mother Church. *Bull. Cœnæ decret.* part 2. And the *Roman Breviary* maintains, that all the Kingdoms of the Earth are at the *Pope*'s Diſpoſal; and conſequently all Men muſt be deſtroy'd as Rebels, who do not think

fit to ſubmit to his Authority. The Council of *Lateran* damn'd all *Hereticks* in form, and accordingly every *Maundy-Thurſday* they are Religiouſly curſed, and deliver'd over to the Devil. The *Spaniſh* Inquiſition was ſet up by the Authority of the *Roman Church*, and deſign'd for no other end, but for the entire Extirpation of *Hereticks*. In ſhort, the cruel Maſſacre of the Proteſtants in *Paris* and *Ireland*, and all the Chriſtian Blood that has been ſhed for Religion throughout *Europe*, for ſome hundred Years paſt, has been owing to that cruel Doctrine, of the Lawfulneſs of extirpating *Hereticks*, *viz. Zelo Matris Eccleſiæ*. And I think *Bellamin* himſelf owns this to be the Doctrine of the Church of *Rome*, in theſe Remarkable Words (*ubi deſunt vires*) as much as to ſay, if you have not Strength enough to kill *Hereticks*, you may let them alone; which is a wonderful Inſtance of his great Compaſſion and Charity towards us. The general Council of *Conſtance* ſolemnly Murdered *John Huſs* and *Jerom* of *Prague*, two learned and pious Proteſtants, for *Hereſy*, notwithſtanding Publick Security had been given for their Lives, before they would venture to confront their Enemies; and this that wicked Council did, upon this very Principle, *that no Faith was to be kept with Hereticks*. And

though

though the *Gun-Powder Treaſon*, is ſaid to have been only the Conſpiracy of a few deſperate Jeſuits, without any Authority or Conſent from *Rome*, yet it appears but too plain, that it was there firſt hatch'd, and had the *Pope*'s Benediction; elſe why was *Garnet*, the chiefeſt of the Conſpirators, afterwards Canoniz'd and made a Martyr for it? I will forbear to produce any more Inſtances of this kind, or to deſcribe the various, moſt acute, and unheard of Barbarities committed upon the Bodies of ſo many Thouſands of poor innocent *Proteſtants* in *Ireland*, and other Countries, in cold Blood, in purſuance of this abominable Doctrine; becauſe my deſign is not to exaſperate *Proteſtants* againſt *Roman Catholicks*; but to ſhew them both, how contrary ſuch cruel Proceedings are to the Spirit of the Goſpel, and to that Charity, which requires all Chriſtians to forbear *one another in Love*. And I could heartily wiſh, for the credit of Chriſtianity in general, and ſo great a Body of Chriſtians as the Church of *Rome*, in particular, all this was nothing more than meer Calumny, Fiction, or Romance.

It is not enough to ſay, this is only the Opinion of a few private Doctors, unleſs the Church of *Rome* had thought fit, by ſome ſolemn Act of Council or

Con-

Consistorial Decree, to have openly abjur'd or declar'd her abhorrence of such scandalous and pernicious Doctrines: And until this is done, the charge of Persecution must still remain good against her, though she does not, or cannot, every day put this her bloody Canon in Execution.

It is certain, that the *Roman Catholicks*, in their natural Temper, are as free-hearted, courteous and obliging, as any People in the World. But O the dreadful Effects of this abominable Doctrine, which sowers the best-natur'd Dispositions in the World! It fills Men, the most averse to Anger and Revenge, full of Rage, Wrath, and Enmity; and instead of leaving them as it finds them, naturally peaceable, loving, and charitable, it renders them furious cruel, and implacable to all that differ from them: Whereof we had a notorious Instance in the late Queen *Mary*, who (as all Historians agree) was by Nature as Mild and Merciful a Princess as ever swayed the Scepter, and yet what a Deluge of *Protestant* Blood was spilt within the Compass of her short, yet too long Reign, to the Immortal Reproach of her (otherwise unspotted) Memory.

Wherefore to conclude:

Since the Church of *England* openly Renounces and Detests all such Unchristian and Uncharitable Doctrines and Practices:

Practices: Since she hath never enter'd at any time into any solemn League or Covenant, or call'd for the *Secular Arm* to Avenge her, even of her greatest Adversaries: Since she Condemns all manner of Persecution and Oppression, upon the Account of Conscience and Religon, as Antichristian and unlawful: Since she hath never impiously perverted the Word of God, to countenance or stir up Rebellion; nor Fasted nor Prayed for Success in it: In a Word, since her Enemies still continue to justifie all these things which they have done: But the Church of *England*: on the contrary, commands all her Members, (as they tender their Salvation) by all means to abound in Love, and to shew all *Meekness unto all Men:* What remains then, but that all who dissent from her, and wish well to their Souls, forthwith embrace her Communion, as that Church, which hath most Charity, and consequently is the best, and purest Church.

The

The great Power and Efficacy of Alms-giving.

THAT *Almsgiving* is a part of the Law of Nature, the mutual Sympathy of Men towards each other plainly proves; and that the very *Heathens* themselves look'd therefore upon it as a moral Duty, appears from the Example of *Cornelius*. Every Man is naturally kind and helpful to another: And it is from Nature, corrupt or degenerate, that Men are fierce and cruel. The wiſeſt of the Heathen Philoſophers taught, *Quod tibi fieri non vis alteri, ne feceris*, &c. or in our Saviour's own Words, *Whatſoever ye would that Men ſhould do unto you, even ſo do unto them*, which he ſays, was the Sum and Subſtance of the *Moſaical* Law. Now the firſt Precept which we meet with relating to *Alms*, in the Law of *Moſes*, is in *Exodus ch.* 23. *v.* 11. *&c.* where the Increaſe of the Seventh Year of a Man's whole Eſtate is given to the Poor. This Precept is ſet forth at large in theſe following Words of *Deut. ch.* 15. *v.* 7. *&c. If there be among you a Poor Man of any of thy Brethren, within any of thy Gates, in thy Land which the Lord thy God giveth thee, thou ſhalt not harden thine Heart, nor ſhut thine Hand from thy poor Brother: But thou ſhalt*

ſhalt open thine Hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth. Beware that there be not a thought in thy Wicked Heart, ſaying, The ſeventh Year, the Year of Releaſe, is at Hand, and thine Eye be Evil againſt thy poor Brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be Sin unto thee, &c.

Theſe general Commands ſeem to imply, that the People of the *Jews* had in a manner all things common amongſt them; and that none of them look'd upon any thing ſo much his own, as that he was not obliged to part with, for his Neighbour's uſe, if he could ſpare it from himſelf. For, beſides the ſeventh Year of Releaſe, (which was to the Poorer ſort a kind of a *Jubilee* Year, becauſe a Year of Plenty and Rejoycing) they were moreover to be relieved at all other times, *i. e.* when their Neceſſities requir'd it. And hence it came to paſs, that for many Years after their Settlement in *Canaan*, the *Jews* had no Poor (ſtrictly ſpeaking) amongſt them at all. I mean, they had no Beggars, whilſt they obſerv'd the foregoing Precepts. But their falling off from the true Worſhip of God, and their Cruelty to one another, by degrees brought Poverty upon them all, as God had threatned.

ned. For the Reaſon ſubjoin'd to theſe general Precepts was, *viz. Becauſe for this thing the Lord thy God ſhall Bleſs thee in all thy Works, and in all thou putteſt thine Hand unto.* And that he might continue his Bleſſings to them, God told them, *The Poor ſhould never ceaſe out of the Land*; and therefore it was their Intereſt, as well as Duty, to remember and obſerve his Charge concerning them.

Now that Almsgiving is a Chriſtian Duty, I need not ſtand to prove; for our Saviour has made it as neceſſary a Condition of our Salvation, as any other Duty whatſoever; yea, lays greater ſtreſs upon it, than upon our Faith, as appears in the Inſtance of the young Rich Man, who would not ſell his great Poſſeſſions, to beſtow them upon the Poor. Wherefore our Lord lays it down as an Evangelical Precept of perpetual and indiſpenſable Obligation, *Luke* 2. 41. *Give Alms of ſuch things as ye have.* So *ch.* 12. *v.* 33. *Sell that ye have, and give Alms:* For this he ſays, *Is the way to ſecure the true Riches, and to Treaſure up for our ſelves, Treaſures in the Heavens.* And therefore to render this Duty the more acceptable to God, in his Sermon on the Mount, he gives us Directions concerning the right Performance thereof. From all

all which, St. *James* concludes, that he who can, but being moved by a proper Object, will not give *Alms*, hath not the *Love of God dwelling in him.*

Having thus briefly prov'd Alms-giving to be a Moral, and a Christian Duty; that what we bestow, by way of Alms, may properly fall under that Name, we must consider these five Points.

1. Who may be properly said to give Alms.

2. Who are the most proper Objects of our Alms.

3. The most proper Season of bestowing our Alms.

4. The Quantity or Measure. And,

5. Lastly, The Quality of our Alms.

1. Then ἐλεημοσύνη, an Alms, is so call'd, from that Compassion which we feel within us for the Poor we bestow our Alms upon. And therefore unless what we give, proceeds from this inward Sense of their Wants or Sufferings, we cannot call it an Alms properly; but rather a Gift or Bounty, or such like Name, whereunto we are excited, not by any Natural Sympathy, or the Love of God, but by Importunities, or vain Glory, or any other carnal Motive. So that we must ever remember, that in order to entitle our

our ſelves to the Promiſes of God to the Merciful and Charitable, our Alms muſt proceed from a Principle of Obedience to God's Will, as well as natural Affection to our Brother.

2. We muſt be ſure, that what we give is our own, or what we can ſpare from our ſelves and Families; for though my Brother be in want, yet I am not bound to put my ſelf in equal Want to relieve him, much leſs to famiſh my ſelf, to ſatisfie his Hunger. Beſides, the Food and Raiment, which I want as much as he, I cannot beſtow upon him, without Tranſgreſſing the Law of Nature, and being Guilty of the Sin of Ingratitude towards God, who hath thought fit to do ſo much for me, which he hath not done for my Neighbour; and whoſe Mercies are as much magnified in my Happineſs and Deliverances, as in his.

3. No unjuſt Perſons, or Extortioners, or Thieves, can be properly ſaid to give Alms, though they ſhould give away all their ill-gotten Treaſures. For this in Effect is, (as the ſaying is) to rob *Peter* to pay *Paul*; to be cruel and unjuſt to one Man, to be merciful to another. It is to give what is not our own, and to

be Bountiful at another Man's expence. Beſides, that cannot be ſaid to be given out of Compaſſion to one Man, which is violently taken away from another. For a truly Charitable Perſon is equally Compaſſionate, and makes the ſame Conſcience of dealing juſtly, and living honeſtly, as of relieving the Poor. Nay, he knows that juſtice and upright dealing is one certain way of being liberal; whereas to cheat and over-reach others, is not only the way to increaſe the Number of the Poor, but to render thoſe incapable of relieving them, who might otherwiſe be as able, and as well diſpoſed to beſtow their Alms upon them as our ſelves.

But they who are ſtedfaſtly reſolv'd to *Steal no more*, nor to practiſe any evil Arts to deceive their Neighbours for the time to come; to teſtifie the Sincerity of their Repentance, and to be capable of Pardon, muſt firſt make Satisfaction to their injur'd Neighbours; and then ſeek to cut off their iniquities by ſhewing Mercy to the Poor, according to that Reſolution of *Zaccheus*, *Behold, Lord, half of my Goods, I will for the future give to the Poor*; *and if I have done wrong unto any Man, I will reſtore him four-fold.* Therefore they who *conſent with Thieves*, or *partake with Adulte-*

Adulterers, (as the *Pſalmiſt* ſpeaks) think wickedly that *God is ſuch a one as themſelves*, if they ſuppoſe to compound with him at ſo cheap a Rate, as the beſtowing now and then a few Pence on the Poor. No ſuch matter Man, aſſure thy ſelf; whoever thou art, thou muſt firſt learn to be a juſt, an honeſt, and a Religious Man, before thou canſt be kind, liberal, or charitable.

2. Let us conſider who are the moſt proper Objects of an Alms. The *Jews* had a ſaying, *Thou ſhalt Love thy Neighbour, and hate thine Enemy*, and thence concluded, that they were not oblig'd to ſhew any Friendſhip, Mercy, or Charity, to any People but their *own:* Which was both the Occaſion of the Lawyer's Queſtion, *Who is my Neighbour*, and of our Saviour's anſwer in the Parable *of a certain Man who fell among Thieves, &c.* whereby our Saviour deſign'd to let us know, that every Perſon in Diſtreſs (of what Country or Religion ſoever he be) is to be look'd upon as our Neighbour, and to partake of our Charity. But yet, as God is the Fountain of Love and Mercy, ſo he is likewiſe a God of Beauty and Order; and therefore though he requires us to look upon every Man in Trouble and Adver-

ſity, as a fit object of our Compaſſion and Aſſiſtance; yet he teacheth us to diſtinguiſh between Relations and Strangers, and between our Friends and our Enemies. For ſince all Men in Diſtreſs cannot poſſibly partake of our Charity, any otherwiſe than by our Prayers and kind Wiſhes, therefore our neareſt Relations muſt have the firſt place in our Affections, whether they be our Spiritual or Carnal Relations. And for this order in our Love, we have ſeveral Precepts, as well as Examples, in Holy Writ. *Do good to all*, ſaith the Apoſtle, *but eſpecially to thoſe of the Houſhold of Faith.* And according to this Rule, our Saviour honoured his Spiritual Relations before his own natural Kindred. For when one told him, *Behold thy Mother, and thy Brethren, ſtand without deſiring to ſpeak with thee, he ſtretched forth his Hand towards his Diſciples, and ſaid, Behold my Mother and my Brethren*, i. e. theſe I prefer to my other Carnal Relations: For *whoſoever ſhall do the will of my Father, which is in Heaven, the ſame is my Brother, and Siſter, and Mother.*

The ſame Order is to be obſerved toward our natural Relations, *i. e.* our own Families and neareſt Kindred muſt be preferred to our remoter Relations: And theſe again before

fore our Neighbours: Our Neighbours before Strangers; and Strangers before Foreigners. To this purpose St. *Paul* saith, in his Epistle to *Timothy*, 1 *Tim.* 5. 8. *He that provideth not for his own, especially those of his own House, is worse than an Infidel.* An Example of this Order we have in *Joseph*, who preferred *Benjamin*, his Brother both by Father and Mother, before the rest of his unkind Brethren, by his Father only. In the Feast that he made for them all, his Brother *Benjamin*'s Mess was five times as large as any of theirs; and at parting, he gave to every one of his other Brethren only one change of Raiment, and some Money; but unto his Brother *Benjamin* he gave 300 *pieces of Silver*, and *five Suits of Apparel.*

Next to our Relations, the most proper Objects of our Alms, are poor Widows, and Fatherless Children. As for the Widow, the impossibility of Receiving any Comfort or Relief from him who was once the Friend of her Bosom, makes her Case the more pitiable, as her Affliction is one continued burthen of Life, and her Loss not to be thought of, without renewing of her Grief, and increasing of her Sorrow. For which Reason, God, to comfort such disconsolate Creatures, that they might not sink under such a load of Afflictions, de-

clares himſelf a *Husband to the Widow*; intimating, that nothing was ſufficient to ſupport her under her Calamities without himſelf: *i. e.* without her Hopes, and Truſt, and Affiance in him, who finds out various means of relieving thoſe who depend upon him, which we cannot foreſee or think of. For this Reaſon, poor Widows were always firſt taken Notice of and reliev'd as the moſt comfortleſs and dejected Creatures, who were not able to help themſelves; as appears from St. *Paul*'s Charge to *Timothy*, and God's particular Providence in the Relief of the poor Widow of *Sarepta*, eſpecially if *they were Widows indeed*, *i. e.* ſuch as ſerved God by Prayer, and other good Works. But of all Charities, the moſt prudent, and beſt in its Effects, is an Alms beſtowed for the Education and Support of poor Fatherleſs Children; be-
' cauſe it is an immediate Relief to the
' greateſt Objects of Compaſſion in the
' World. It is for feeding, and cloath-
' ing, and inſtructing poor innocent diſ-
' treſſed Children, who are not capable of
' helping themſelves; and who, by God's
' Providence, are left to the wide World,
' without a Friend or Relation to help
' them. The advantages of beſtowing our
' Alms for the Education of poor Children,

' or

‘ or ſetting up Charity-Schools, are Num-
‘ berleſs, and of the greateſt Conſequence
‘ to the Publick, as well as to poor Orphans
‘ themſelves: For by this means, we con-
‘ tribute towards the ſaving of their Souls,
‘ as well as their Bodies; and do what lies
‘ in us, to root out of our Youth, all
‘ the Seeds of Vice and Wickedneſs, and
‘ implant in them the early Habits of
‘ Virtue and Goodneſs. Hereby we
‘ teach them to Pray, acquaint them
‘ with the Scriptures, and furniſh their
‘ Memories with ſuch Portions of them,
‘ as may be a ſtock for the future Devo-
‘ tion of their Lives, and enable them
‘ to keep up ſome Communion with God,
‘ even in the midſt of Work and Buſi-
‘ neſs.

’Tis a ſad Reproach to our Religion, ſaith the excellent Biſhop of *Armagh*, ‘ that in the midſt of a Nation where it ‘ is profeſs’d and eſtabliſh’d, ſuch Multi-
‘ tudes of poor People ſhould be found
‘ void either of natural, or reveal’d Re-
‘ ligion, and even of the very firſt Principles
‘ of the Oracles of God; ſcarce having
‘ taſted of the Milk of the Word, which
‘ is neceſſary for the Nouriſhment of Babes
‘ in Chriſt. The ignorance of many among the lower Rank of People, is incredible to any, but ſuch as have ſought

for opportunities to try them: Nay, many know no more of Christ, than the Name; and have as little knowledge of our Salvation by him, as if they had been born wild *Indians*, or *Americans*. And which is yet more lamentable, when once Men are grown up in this Ignorance, they are lost and undone, past all Remedy; for sad Experience shews, that when they are past their Childhood and Youth, without any Impressions of Vertue and Holiness, it is an insuperable difficulty ever after to work in them any truly sincere, or lasting sense of Religion. So remarkably true is that Saying of the Wise Men, *Train up a Child in the way he should go, and when he is old, he will not depart from it:* The full import of which is, that if we do not train him up in the Right way, while he is a Child, he will hardly ever be brought into it afterwards. How deplorably is this verified, through the whole Rank of common Beggars, who growing up, destitute of all knowledge of the Laws of God, and below the Notice of human Laws, are generally the most corrupt and profligate part of Mankind; without any sense or feeling of Religion; and never use the Name of any Person in the Holy Trinity, but to prophane

it,

it, in their loud and importunate Clamours for an Alms. So that what we beſtow towards the Maintenance of Charity-Schools, is for feeding the Lambs of Chriſt with Spiritual Nouriſhment; it is for reſcuing them out of the Jaws of *Hell*; it is for Building immortal Souls for Heaven, and everlaſting Happineſs; Souls as dear and precious in the ſight of God, as thoſe of our own Children, and equally the Price of his Blood.

Another great Conſequence of our Charity-Schools, ſaith the ſame incomparable Prelate, is the Healing thoſe Rents and Diviſions, which are made in the Church, and a moſt effectual means of promoting Peace and Unity among Chriſtians. As too many, who ſet up for Learning, and Refinement, do run into Infidelity; ſo, on the other Hand, Ignorance is the Mother of *Enthuſiaſm*; and this begets a Race of *Hereſies* and *Schiſmaticks*, which are in a great degree prevented by inſtructing Children, not in the Words only, but in the ſenſe and meaning of the *Church-Catechiſm*: Making them acquainted with its Doctrines, Principles, and Liturgy; and creating in them a Reverence for all Things and Perſons dedicated to the more immediate Service of God. This for ever after pre-

vents

vents in them that Indifferency to their own Religion, and Lukewarmneſs, ſo expreſsly condemned in the Church of *Laodicea*, and which is ſo fatally prevailing in our own. This will keep them from being *toſs'd too and fro, and carried about with every Wind of Doctrine*, and from any affectation of that ſhameful Halting between two Opinions, ſo much in Vogue and Faſhion; ſo that they will walk uprightly, without a conſtant turn of the Head, and a ſide-look, even towards ſeparate and contrary Communions. This will lay a Foundation for that Peace and Unity, that Brotherly Love and Chriſtian Charity, in the next Generation, which is ſo notoriouſly wanting in this; for theſe poor Children, by theſe Means, will have this advantage over thoſe of greater Fortune and Quality, that they will grow up without any Seaſoning of Party Prejudice and Prepoſſeſſion.

In the next place, it is worth while to take a ſhort ſurvey of the ſecular Advantages which ſo well plac'd and prudent a Charity will procure to the Publick. For it will contribute to the common good and benefit of Mankind. For 'tis not only for the Inſtruction of Children in divine Knowledge, for the Salvation of their Souls; but likewiſe to learn

learn them ſuch things as ſhall firſt qualifie them for it; and then to bind them out to Trades and Callings. This renders them uſeful to themſelves, and to the Common-Wealth: This reſcues them from contracting ſuch inveterate Habits of Idleneſs at firſt, which they can never after wear off; and puts them upon getting their living by an honeſt Induſtry: This will conſiderably leſſen that great Multitude of vagrant and wandring Beggars, which upbraids us to God and the World, and daily multiply, to the Diſgrace as well as Curſe of the Nation; and unleſs the farther growth of them be prevented by Charity-Schools, and wholeſome Laws for that purpoſe, may be the means of bringing down Judgments upon us.

But by ſeaſoning ſo many Children with an early Senſe of Religion, and taking them off from a whole Life of Idleneſs and Want, how many Immoralities do we hinder, which they would be otherwiſe guilty of? What a Flood of Iniquity do we ſtem? How many Cheats and Thefts, Whoredoms, and Robberies, and Murders, will be effectually prevented, which, experience ſhews, it is not in the Power of Humane Laws to reſtrain? All which, though committed

by

by the Loweſt Rank of People, yet come into a general Account with God; and are added to that Maſs of Sin, which ripens a Nation for divine Vengeance. How many will by this means be relieved, not only from Ignorance, and Cold, and Nakedneſs, but from publick Shame, and Priſon, and untimely Deaths! And is any thing more common, than for ſuch as are brought to an unhappy end, in their laſt dying Words at the Place of their Execution, to lay all their Wickedneſs and Miſery upon the want of ſome Care and Inſtruction in their Childhood? What need I ſay more? Whatever is given on this Occaſion, is for reforming the World, as far as lies in each Charitable Man's Power, and laying up a Store both of Temporal and Spiritual Bleſſings to Poſterity. It is for making 'many, who would otherwiſe never 'come to any Senſe, either of natural or 'reveal'd Religion, good Chriſtians, and 'good Members of the Common Wealth; 'good Parents, and good Children; 'good Maſters and Miſtreſſes, and 'good Servants: And, in ſhort, 'good in every Condition or Relation of 'Life. It is not only for redeeming Mul-'titudes from preſent Sin, and Danger, 'and Miſery, who would be otherwiſe 'trained up, and exercis'd from their Infancy,

'Infancy, in all kind of Villany; but 'enabling them to convey the ſame Bleſ-'ſings to thoſe who come after them; 'and they again will tranſmit them far-'ther downwards, which is doing good 'through many Generations: And thus 'a Man may be the Inſtrument of un-'ſpeakable good to all Perſons, who ſhall 'be born long after he is Dead: He has '*diſperſed abroad, he hath given to the Poor,* '*and in this ſenſe his Righteouſneſs remaineth* '*for ever.* Thus far that excellent Prelate.

Next to poor Children and Orphans, poor decay'd Tradeſmen, and induſtrious Day-Labourers, are great Objects of our Pity and Bounty. To lend them Money, and give them Credit, to Trade with, or ſet them to Work, is a prudent and well choſen Charity, not only as it is a means to prevent the Ruin of ſo many Families, but as it helps declining Houſe-keepers to retrieve their broken Fortunes, and breed up their Children, that they may not hereafter become burthenſome to the Publick, or be forc'd to beg their Bread from Door to Door.

And here I cannot but obſerve, that the precipitate haſt of Creditors has not contributed more to their Debtors undoing, than their own; for oftentimes, they put it out of the Power of their honeſt

Cuſtomers

Cuſtomers, by this means, to make them Satisfaction. Beſides, to confine poor Inſolvent Debtors, and thereby depriving them of the Liberty of Trading, and getting Money, is one of the moſt unchriſtian and extravagant things in the World. It is to puniſh a Man for non-Performance of Impoſſibilities, or to exact from him, what we hinder him from geting; which is to exceed the Cruelty of *Egyptian Task-Maſters.*

There are many honeſt, induſtrious Tradeſmen, of large Families, who do not thrive ſo well in the World, as they who pinch, and skrew up their Cuſtomers to get Rich; who fall into Decay, not through their own Fault, their Idleneſs, or Exceſs, but ſometimes for want of Trade, or through the Frowns of Fortune, or unavoidable Accidents. Now, to give ſuch Honeſt Men Time to work themſelves out of Debt, to lend them Money, and give them Credit, to beſtow our Bounty, and to make Collections for their Relief, to keep up their Spirits and Credit, before they quite ſink, and are reduc'd to the loweſt Ebb of Fortune, is a frugal as well as a noble Piece of Charity, as it prevents the Ruin of ſo many unhappy Families, and their becoming chargeable to the Publick. Whereas to hale a declining Debtor by the Throat,

to

to ſeize upon his Effects, to drag him into Priſon, and at the ſame time to turn his miſerable Family out of Doors, to beg their Bread from Houſe to Houſe, is an unaccountable Barbarity, and yet every Day's Practice; by which means, and the Exorbitant Fees of Lawyers, Catch-poles, and Goalers, a poor Debtor is moſt frequently rendered for ever incapable of relieving his Family, retrieving his Loſs, or cancelling his Obligations to his Creditors: And as if this relentleſs Temper was not inhuman enough, there are others ſo unchriſtian and uncharitable, who rejoice at the Misfortunes of their Fellow Tradeſmen, and do all they can, underhand, to procure their Deſtruction, that they may ingroſs all the Trade to themſelves, *and live alone in the Earth*, as the Prophet ſays, and who indeed are fitter for the Society of Beaſts, than of Men. But let all that bear the Faces of Men, or the Names of Chriſtians, beware of ſuch a ſavage and barbarous Practice, which ſeldom eſcapes the Judgment of God, even in this World; it being agreeable to the Methods of his Providence, to puniſh Men's Cruelty to one another, with the worſt of Temporal Calamities, as well as eternal Ruin.

In

In the next place, that our Alms may have its due Effect, and operate to the beſt Advantage, we muſt obſerve the moſt proper Seaſon to beſtow our Alms upon; which is the third point to be conſidered.

The Apoſtle directs us to do good, *whilſt we have Opportunity*; and therefore we muſt diſpoſe of our Alms, not when we can beſt ſpare it, but when the Poor have moſt need of it. We muſt endeavour to prevent the Neceſſities of the Poor, and their Importunities for an Alms; it being the Temper of many generous Poor, to chooſe rather to Starve, than be put to the Shame and Diſgrace of asking an Alms. Beſides, the ſooner we relieve an hungry Stomach, the leſs will ſerve to ſatisfie it; and the more opportunely we ſtep in to the ſupport of decay'd and ſinking Families, the leſs will be the charge, which will accrue hereafter to our ſelves and the Publick. Whereas to defer giving our Alms till the Poor are ready to periſh, is the ſame thing as adminiſtring Phyſick to a Man in the Agonies of Death, or to give Men Food to fill their Bellies, when they have loſt their Appetites. If we give what is ſufficient to ſatisfie a Man's preſent Neceſſity, (though it be but a Cup of cold Water) our Saviour aſſures us, it ſhall

not

not lose its Reward. Now, what a wretched thing is it, for a Man to live always like a Muckworm, crawling on the Earth, and ever entombing himself in it, that cannot find in his Heart to part with any thing for the present, for fear of Beggaring or Starving himself. They, I mean, who propose to leave something to the Poor when they die, *i. e.* when they can enjoy their Riches no longer. But is that a time to deal our Bread to the Hungry, or to cloath the Naked, when we can neither feed nor help our selves? Is that a time to relieve the Oppressed, when they are coming to our Funerals, and rejoycing at the Death of their Oppressors? How can Men give with Simplicity or Mercy, how can they bestow their Alms with Chearfulness, when they are going to their Graves, and reflecting on that just Tribunal, before which they are shortly to appear?

In short, *I was Sick, and ye visited me, I was in Prison, and ye came unto me*, saith our Saviour: Upon which Words, the Pious Bishop of *Armagh* thus descants: 'These two Words (saith he) are remarkable, and worthy the divine Wisdom, 'which are not to be taken only in the 'Figurative, but even in the Literal Sense, 'and are design'd to signifie the actual

‘ going to ſee the Poor: Not to ſtay till ‘ they come to us, but to go to them; ‘ to view their Condition and Poverty ‘ with our own Eyes; to find them out, ‘ and acquaint our ſelves with their Mi- ‘ ſeries; and giving them our Alms with ‘ our own Hands. For as the very pre- ‘ ſence of thoſe who relieve them, is a ‘ comfort to the diſtreſſed and afflicted; ‘ as we are hereby enabled to ſuit our ‘ ſelves to their ſeveral wants, and to diſ- ‘ tribute our Bounty the more ſeaſona- ‘ bly and prudently; ſo it is no ſmall ‘ improvement to our ſelves. Such as live an eaſy, luxurious, pleaſurable Life, and know not the want of a Meal's Meat, have no Notion of the Miſeries of the Poor; and are therefore of all People the moſt backward to relieve them. But one viſit to any of thoſe many Cottages, and poor Cells, where *Hunger*, and *Thirſt*, and *Nakedneſs*, have taken up their Reſidence, would make them a little more compaſſionate and tender Hearted. If they were Eye-witneſſes of the ſtreights and difficulties which many poor Houſe-keepers ſtruggle with, who have no Work or Employment, and are aſhamed to beg: If they did but hear their Childrens Cries for Bread, when they have none to give them; this would bring them to a more merciful Temper and Diſpoſition: ‘ It would make them ſenſible

‘ of

‘ of the Bounty of God to themſelves; it ‘ would teach them to value his Bleſſings; ‘ it would create in them a true Humi- ‘ lity and Lowlineſs of Mind, as ſeeing ‘ what they themſelves would be, how ‘ miſerable Objects of Charity and Com- ‘ paſſion, if they were in the ſame Con- ‘ dition. And now (ſaith he) let any ‘ Man tell me, what Effect or Influence ‘ can ſuch things as theſe have upon a ‘ dying Man? Or how they will ope- rate to all the Wiſe ends and purpoſes of them, upon them, when he is Dead? To which let me add, that the viſiting the Poor in Perſon, and relieving them with our own Hands, is the only ſure way to ſatisfie our ſelves, that they really want what we give; and that what we give, is not miſapplied, or leſſened, or loſt: For the Poor oftentimes comes ſhort of our Bounty, in whole or in part, becauſe entruſted in a ſecond Hand: There being many *Judas*'s of that ſort, who love to be Fingering the Poors Money, and under pretence of Compaſſion for them, go a begging about for Alms, but to make Bags for themſelves. Beſides all this, there are many things which poor Houſekeepers want, beſides *Bread*, *Drink*, and *Cloathing*; but how can we adapt our Bounty to their Neceſſities, without en-

quiring into them, and visiting them our selves? And for this Reason, it were to be wish'd, that the *Overseers* of the Poor should be oblig'd to give them their Weekly Allowance in ready Money, and not force them to take it out in this or that Commodity, which lies most upon Hand, and that sometimes at so exorbitant a Rate, that in some places, the Poor are by these means robb'd of half the small Pittance order'd for them; which is a sore and sad Oppression, and quite defeats the end of those Charitable Statutes, which have been made for their Relief.

It is no small discredit to Christianity, that there are any poor Christians amongst us. But yet is it a greater discredit, that Christians should need Acts of Parliament to relieve each other: Christians, I say, who ought to shew so much Contempt of the World, as to mind nothing more, whilst they live in it, but to do good to all Men, especially to *those of the Houshold* of Faith. But O! the miserable Covetousness of Worldly minded Men, whom neither *the fear of* God's Displeasure, nor *Regard to Man's Laws*, can prevail upon to pity their poor Brethren, partakers of the same Flesh and Blood; insomuch, that the *Overseers* of the Poor themselves, who are so strictly bound to take,

take care of them, and ſupply their Neceſſities, are their greateſt Oppreſſors, and by whoſe means, Appearances, and Remonſtrances, the Poor in many Places ſuffer a great deal more than they would do, if Acts of Parliament had never been made for their Relief. For by theſe Statutes, the Poor are forbid to Beg; and yet, if, according to the Tenor of theſe Statutes, they Sue to the Magiſtrate for Relief, the *Overſeers* will appear againſt them; and they are the more emboldned to do ſo, becauſe of the ſordid Temper of too many Juſtices, who are Deaf to the Cries and Complaints of the Poor; and care not what Miſery they endure, ſo they may but ſave their Money, and live in Eaſe and Luxury themſelves. Which naturally brings me to conſider,

Fourthly, The Meaſure or Quantity of our Alms. Now we are commanded to be *Liberal according to our Power*; and if we have *much*, *to give Plenteouſly*; and to be *Rich in good* Works; to *be ready to diſtribute and willing to communicate*. There is ſcarce any Man ſo Poor, who cannot now and then give an Alms. One Poor Man oftentimes relieves another; but the Rich of this World are requir'd to abound, and to be as bountiful to the Poor, as God hath been liberal to them:

And yet moſt of them beſtow an Alms ſo ſparingly, that it is rather a Contrivance to get rid of the Poor at their Doors, than any real Benefit to them. *Pliny* tells us of a Tree, whoſe Leaves are as broad as any *Target*, but *its* Fruit is no bigger than a *Bean*: A fit Emblem of a Rich Man, who pretends to be Religious, and cannot find in his Heart to give Liberally. Under the Law of *Moſes*, towards the Building of the Tabernacle, the poorer ſort of *Jews* were requir'd to give *Badgers Skins, and Goats-Hair only*, and that was accepted. But the Rich gave *Purple*, and *Gold*, and *Jewels*, and ſo were not only Rich in Eſtate, but Rich in good Words too, *Exod.* 35. 5, 6. And ſo God doth expect, that as we abound in Wealth, ſo we ſhould abound in good Works: As we have the Precedence of our Neighbours in Eſtates, Honour, or Credit, ſo we ſhould have the Precedence of them in the beſt Senſe, in our Alms and good Works; for he that ſoweth Plenteouſly, ſhall reap alſo Plenteouſly: And our Saviour ſaith, *to whom much is given, of him much ſhall be requir'd*, as well in the Meaſure, as the Quality of our Works; which is the laſt Point to be conſider'd.

5. We

5. We are required to give, not *grudgingly*, or of *Neceſſity*, but with a chearful Heart, as well as a Liberal Hand; and the Truth is, theſe two commonly go together: We muſt be ready to diſtribute, and willing to communicate. *But this is a hard Saying, who can bear it.* But if Men were as willing, as they are able to give Liberally, neither the *Number* nor Neceſſities of the Poor would be ſo great as they are; and yet that little that comes from us, comes with ſo much Reluctancy, and Diſcontent, that a poor Man of a liberal Nature would almoſt chooſe to Starve, than be at the Expence of ſo many Importunities for an Alms.

Many have been of Opinion, that the World is near towards an End; and many Reaſons they had to confirm them in that Opinion. But nothing need perſuade us to this Belief more, than that almoſt every Man, at this time, doth all he can for himſelf, and ſeeks to undo every Man beſides. So that God muſt needs come ſhortly to deſtroy this World, or if this holds on much longer, we ſhall certainly deſtroy it our ſelves. For if we neglect to help and aſſiſt one another, what will become of the greateſt part of us? And what will become of thoſe ſavage, relentleſs Creatures, at the laſt Day,

who care not what Misery, or Beggary, others endure, so they may wax Rich, and bear Rule, and domineer over Men *like themselves.* But the Day is coming, when every Rich Man shall give an Account of his Stewardship; and then the Question will be, not how great have you liv'd, or how rich have you died, or what Mannors or Estates have you left behind you. But, how many hungry Bellies have you satisfy'd, how many naked Christians have you Cloath'd? How many poor Prisoners have you Visited and Reliev'd? And in a Word, how much good have you done in the time of your mortal Life; and to how many sorts of People have you done it? Then an irreversible Sentence will pass upon every Man, according to his Works. Which leads me, in the last place, To shew the great Power and Efficacy of *Almsgiving*; for, according to the Doctrine of the Scriptures, of our Church, and of our Homilies, God will, at the last Day, remember our Works, which proceed from Love: He will abundantly pardon the merciful Man, purely for his Charity and Mercy to his fellow Creatures. That God should be any ways oblig'd by our Alms, so as to be bound in strict Justice to reward us for them at the last Day, though we die without Repentance, is a Doctrine which we *Protestants*

teſtants diſown and deteſt. But then we maintain, upon good Grounds, that an Alms beſtowed in Charity, is of all other Duties the moſt prevailing with God, for theſe following Reaſons.

1. Becauſe it is the beſt Teſtimony of our Gratitude to God, for that plentiful Proviſion which he hath dealt out to us, that we can outwardly profeſs.

2. Becauſe it is the Fruit of our Faith, in, and dependance upon the Promiſes of God, that he will make them good to us at the Reſurrection of the juſt.

3. Becauſe our readineſs to part with our Subſtance, for the Relief of others, is a certain Indication, that our Hearts are not divided between God and *Mammon*; that though Riches do increaſe, *we do not ſet our Hearts upon them:* That we do look upon them only as Bleſſings, when we have the Heart to do good with them: But when they miniſter to Exceſs or Vanity, Pride or Oppreſſion, they then become *Snares* and *Temptations*, and drown Men in *Perdition and Deſtruction.*

Now

Now to recommend this great Duty the more effectually to our Practice; though we *Proteſtants* deny, that Almsgiving (excluſive of Repentance and Holineſs) can procure to us the Pardon of Sin, and the favour of God; yet we ſay, that no other Duty whatſoever hath ſo many gracious Promiſes annex'd to it as this; and though our Saviour be the only true and *proper Sacrifice* for Sin, yet an Alms beſtow'd upon our Fellow Chriſtians, for his ſake, hath in it a ſubordinate Efficacy towards the procuring the Remiſſion of our Sins: And this we are Taught to infer from our Lord's own Words. *Give Alms of ſuch things as ye have, and behold all things are clean unto you.* The occaſion of which Words was, our Saviour's ſitting down to Meat, without firſt waſhing his Hands, contrary to the Cuſtom of the *Phariſees*, who thereupon accuſe him of acting *contrary to the Tradition of the Elders.* But he, to juſtify himſelf, as well as inſtruct his Followers, tells them, *That the way to cleanſe the Soul, was to give Alms to the Poor*, putting them in mind of the Expoſition of their own Rabbins, upon that Saying of *Solomon, By Mercy and Truth Iniquity is purged, Prov.* 16. 6. And upon *Tob.* and *Eccleſ.*

Vid. Dr. Smaldridge his *Sermon of Ch.*

Eccleſ. Alms will deliver from Death, and purge away all Sin: That they ſuffer not to come into darkneſs; that Water will quench a Flaming Fire, and Alms maketh an Atonement for Sins, Tob. 12. 8.

There are many other Temporal Bleſſings promis'd to the Merciful Almsgiver, beſides the *Pardon of Sin*, which indeed is the greateſt of all Bleſſings: ſo ſaith *Solomon, The liberal Soul ſhall be made Fat, and he that Watereth, ſhall be Watered alſo himſelf. Riches and Plenteouſneſs ſhall be in his Houſe. Bleſſed is the Man that provideth for the Sick and Needy*, ſaith the *Pſalmiſt, the Lord ſhall deliver him in the time of Trouble. I ſhall Multiply my Days as the Sand*, ſaith Job, *becauſe I have delivered the Poor, and him that hath no helper.* So that he who gives Alms of ſuch things as he has, or according as God hath bleſs'd him, is entitled by his Promiſes to the Pardon of Sin, to Longævity, to Riches and Plenty, and deliverance from Trouble.

In a Word, *God will Bleſs him in the Houſe, and in the Field, in his Perſon, and in his Poſterity, in his Goods, and in his Name, in his Body, and in his Soul.* If we be ready to hear the Cries of the Poor, God will be ready to hear our Prayers,

and

and pour down his Benefits upon us; he will ſpeak comfortably to our Souls in Afflictions, and either make our Bed in our Sickneſs, or deliver us at the Hour of Death, and in the Day of Judgment.

Glory be to GOD.

POST-

POSTSCRIPT.

The Neceſſity of Parochial Communion; for the preſervation of Peace and Charity.

A Sermon Preach'd before the Right Honourable Sir Gilbert Heathcote, *Kt. Lord-Mayor, and the Honourable Court of Aldermen, in the Cathedral Church of St.* Paul, *On* Sunday December *17th*, 1710.

THE Subject of this Sermon being *uncommon*, and exceeding *uſeful* and *neceſſary*, cannot but find Acceptance with all good Chriſtians, who deſire the Peace and Edification of the Church: And

And this I hope is sufficient to justifie the *Re-publication* thereof.

I am not concern'd what Judgment any one shall pass on the Meanness of the *Performance*, or my own Unworthiness; because the *Wisest* and *Best* are ever Candid and Charitable, and such I am sure will commend the *Zeal*, and excuse the Defect.

As to the *Self-conceited*, who are given to calumniate, I pity their *Weakness*, and despise their *Censure*, as much as I abhor their *Practice*. My Aim and hearty Desire is to benefit *All*, and offend *None*; and the Reader of the following *well-meant Discourse*, if he will so receive it, let him receive it.

---

1 Cor.

1 Cor. iii. 5, 6, 7.

Who then is Paul, *and who is* Apollo? *But Miniſters by whom you believed, as the Lord hath given unto every one.*
I have planted, Apollo *watered, but* God *gave the Increaſe.*
So then neither is he that planteth any thing, nor he that Watereth, but God *that giveth the Increaſe.*

PAUL, that Great Apoſtle of the Gentiles, and *Saint of this Place*, being now at *Epheſus*, and hearing of great Diſorders in the Church which he had planted at *Corinth*, writes to them this Epiſtle to regulate them.

He begins with reproving their Schiſm and Diviſions, which were firſt occaſion'd by their partial preferring of Miniſters, and ſetting them up in oppoſition to one another: For ſo, as Expounders tell us, St. *Chryſoſtom* and *Theodoret* teſtifie. *Corinth* being then a rich and flouriſhing City, the Poorer ſort of Chriſtians were inclin'd to chooſe for their Teachers thoſe that were Rich, and ſo moſt able to relieve their Neceſſities; but the Richer ſort choſe ſome of the moſt Learned and Popular Philoſophers, whom they mag-

magnify'd above the Apoſtle, and judged to be capable of Teaching them more than he, or others conſtituted by him, were able to do.

This occaſion'd great Diviſion, Detraction, Envy, and Strife amongſt them, which the Apoſtle ſharply reproves in the firſt Chapter, and earneſtly entreats them, for the future, to avoid. To that end, he ſhews, that they ought not to ſet up the Miniſters of Chriſt, in oppoſition to each other, or extol any of them, upon account of their Wealth, Parts, or Eloquence, to the Diſparagement and Contempt of the reſt; and therefore ſays he, in the Words of my Text, *Who then is Paul, or who is Apollo? I have planted* the Goſpel amongſt you, *Apollo water'd*; him I left to take care of, to inſtruct, and confirm you in the Faith; *but* after all, it is *God that gave the Increaſe.* So then, *neither is he that planteth any thing* the more to be preferred upon that Account, as if the Succeſs of his Doctrine depended on his Skill, and Sufficiency, *nor he that waters*; *but* we ought to aſcribe the Glory of all *our Succeſs, in the work of the Miniſtry*, to the Grace of God, *working on willing and teachable Tempers, that giveth the Increaſe.*

From

From this Design and Explanation of the Text it appears, that one Excuse, which the *Corinthians* had form'd, to justifie their *Schism*, was the pretence of *better Edification*. And it is as easie to observe, that this Pretence has prevail'd in all Ages of the Church, to the great Scandal of Christianity ever since; insomuch, that the Divisions it has rais'd among Christians have hardned Infidels in their Unbelief, and been the main hindrance of their Conversion.

Since then, this pretence is so plausible, and so commonly pleaded, not only by *Separatists*, but also by those of our own Church, who despise their own Parish, and Minister, as the only reason why they do not Communicate so often with their Pastor as they ought, *viz. Because he is not, in their Opinion, so edifying as another*; I beg leave therefore, in Discoursing upon so uncommon, yet so very necessary a Subject, to consider what these Men mean by *Edification*.

This I shall do, by shewing,

I. *Negatively*, what it is not.

II. And *affirmatively*, what it is, and wherein it really consists.

III. After this I will lay before you some general Directions, whereby you

may attain unto true, Subſtantial, and Saving *Edification.*

I. Some People are ſo weak and fanciful, as to place this *Edification* in *ſudden Heats*, *ſurprizing Motions*, and *Enthuſiaſtick Raptures.* That Preacher only is by *theſe* accounted Edifying, that ſtrains beyond his Strength, ſtretching and ſpending himſelf, to a ridiculous Affectation, to engage their Attention, and make them ſerious. Theſe Men are Hot and Cold by Fits, and their Edification riſes or falls like a Weather-glaſs, with the Heat, Conſtitution, or Temper of their Teacher. They aſcribe *their Edification* altogether to *his Natural Abilities*, his *Strength* of Voice, or *Elegancy* of Style, his good *Aſſurance*, and bold *Behaviour.* He that wants theſe Qualifications, his Preſence is weak and mean, his Doctrine, though it be never ſo ſound or wholeſome, is accounted inſipid and contemptible.

Thus theſe Men conſider their Teachers only in their Natural Capacities, not as *Spiritual* Paſtors, whom God has placed over them, whom for that reaſon they ought to cleave to, and thank God for whatever their Perſonal Merits be, if there be any Strength in St. *Paul*'s Argument in my Text. For, ſays he to this

this Effect, Edification does not depend ſolely, nor chiefly, upon the Sufficiency of Miniſters, but on the *Grace of God that giveth the Increaſe*. There is no doubt of it, the Miniſters of Chriſt are to become all things unto all Men, after St. *Paul*'s Example, *ſo they may gain ſome*; and conſequently they are to condeſcend to the Capacities, and Diſpoſitions of their Hearers, ſo they may thereby the more effectually forward *their Salvation*. But this ſurely is better done, and with more Safety and Succeſs, when they ſtrive to move, and perſuade, and inſtruct the People *committed to their Charge* with cool and ſedate Methods, with *Strength* of Argument, and *Dint* of Reaſon, and unaffected Seriouſneſs; for the way to make Men truly *Edifying* and *Good*, is to make them firſt *Judicious* and *Wiſe*. Look into all the Errors that ever crept into the Church, and you will find that the way whereby they have been ſo ſucceſsfully propagated, was the Pretence of *better Edification*, which the ignorant People plac'd in extravagant Noiſe and Heat, frightful and finical Geſtures, outragious Blaſphemies, and impertinent Harangues, which being perform'd with ſo much affected Energy and Zeal, the common

People ſwallow'd down for Divine Raptures and Heavenly Doctrines.

Hence ſome of our Church fooliſhly argue, *If the Methods which Separatiſts uſe to draw away the People from the Church, be, by your own Confeſſion, ſo ſucceſsful and prevailing, then you the Miniſters of the Church ſhould uſe the ſame Method to prevent the People's departing from you; and therefore you ſhould Preach and Pray after the ſame manner as Separatiſts do; and to prevent a greater Evil, condeſcend to the Weakneſs and Folly of the ignorant and giddy Multitude.*

But I have obſerv'd already what Miſchief this Method of *Rome* and *Geneva* has done to the Chriſtian Church in all Ages; and they who continue this Practice in the *Eſtabliſh'd Church of England*, encourage *idle* and *fickle* People to wander from Church to Church, by drawing them from their own Miniſter, and by prejudicing *them* againſt *him*; and this oftentimes occaſions Anger, Envy and Detraction, to the great Joy and Pleaſure of our Enemies; ſo that when ſuch *Preachers* are removed, or when the People come to diſlike them, (as they moſt commonly do by degrees) they drop from them into the *Conventicle*; and when they are tyr'd *there*, they ſink at laſt as

low

low as *Quakeriſm*, or *Atheiſm*, *where* they are fixt. For as one Sin commonly draws on another after it, ſo theſe fooliſh People having thus ſet out wrong at firſt, and gone on ſo far, it is almoſt as impracticable to bring them to their right Wits again, as it is to reſtore *Lunaticks* to their Reaſon and Senſe. Even ſome of the wiſer *Nonconformiſts* themſelves have complain'd of one another, and their followers, for this Practice, *alledging that this Factious Diſpoſition in the Hearers of God's Word, hath been in all Ages, the Cauſe of much Confuſion* in the Church of *God, and hindred the Fruit of the Goſpel of Chriſt, and made them uncapable of Profit by the Word*; and if ſo, the People ought to be often and ſeriouſly admoniſh'd, to adhere to their own proper and lawful Miniſter, leſt they fall into a grievous Sin, as a Judgment of God upon them, for Deſpiſing thoſe whom he hath ſet over them, under pretence of *better Edification.*

It has been from the beginning a ſtanding Order in the *Chriſtian Church*, and it is a Law of our own *Conſtitution*, that every Paſtor ſhould have the Charge of a particular Congregation, and every Congregation ſhould have their particular Paſtor to depend upon, to prevent thoſe

Confuſions and Diſorders in the Church, which the Contempt of this Order has introduc'd amongſt us. It is then a Duty incumbent, as upon the Miniſter to take care of his *Flock*, and to feed *them*; ſo likewiſe upon his *Flock* to hear his Voice, and to be willing to be fed by *him.*

They therefore, who out of Prejudice, or for any other Reaſon, hear the Voice of Strangers, which our Saviour ſays, (the *Sheep that are his will not do)* and forſake their own Shepherd, ſin againſt their own Souls; and not only diſcourage him in the Execution of his *Office*, but openly affront his *Perſon*, and expoſe his *Function.* So that they who think they are better edifi'd by repairing to other Churches, and can do *theſe things*, do but too plainly and miſerably deceive themſelves. For ſince our own Miniſters are Sound and Orthodox, Pious and Exemplary, we ſhall certainly profit more by our conſtant Attendance on them, than we ſhall do by following *Strangers*, let them be never ſo able and popular, according to St. *Paul*'s way of Reaſoning in my Text. And this leads me, in the 2*d* place, to ſhew.

II. *Affir-*

II. *Affirmatively*, What true Edification is, and wherein it really does consist.

Edification (according to the Original import of the Word) is a *Spiritual* Building; signifying, that a Christian must be always improving himself in the Knowledge of our Lord Jesus, till he *become perfect and entire, lacking nothing*, as the Apostle expresseth himself; till he arrives to a right Faith, *being rooted* and *grounded* in it, and able to *comprehend with all Saints, what is the Depth and Height, Length and Breadth, and to know the Love of Christ, which passeth Knowledge:* A Love, a Mystery, which we should rather admire, than be desirous to know and comprehend.

A false Opinion is crept into many *mistaken*, otherwise *well-meaning* Christians amongst us, who are apt to imagine, that Edification consists chiefly in the Knowledge of hard and intricate Points of Divinity, and that the plain, easy, and only necessary Truths of the Gospel, are scarce worth their Notice, or Enquiry. Indeed, this Opinion hath been of late reviv'd, and propagated more industriously than ever, to the great Scandal of Religion, and the Disturbance of the publick

Peace, by evil Men and Seducers who *craftily handling the Word of God*, indulge and improve this Notion, and humour the common People with it, by perſuading them, that the Knowledge of nice Points, ſuch as *Predeſtination* and *Election*, the *Nature of Angels* and their *Order*, the *Preſent State of the deceas'd*, *&c.* is ſaving and neceſſary; and for this the common People admire *them*, and account them abler and ſounder Teachers than thoſe who plainly declare to them the Will of God, and the *Neceſſity of Faith towards him*, and *Repentance from Dead Works*. But St. *Paul*, on the contrary, determines, that *it is ſufficient to know Jeſus Chriſt, and him Crucified*; *i. e.* to know him to be the only Son of God, the Saviour of the World, the Deſign of his bleſſed *Advent*, and the Nature of his Kingdom. To know the *Trinity in Unity*, as it is revealed in Scripture, and explain'd by the Catholick Church, together with all the other Articles of our *Creed*, is ſufficient Knowledge of Salvation for plain, honeſt, and well meaning Chriſtians; ſo that in truth, theſe are the only neceſſary Points which we are commanded to ſearch after and *hold faſt*, *without wavering*; and therefore our Edification is, as the *Apoſtle* tells us, *going on*

to

to Perfection in the Knowledge of these things, and in an entire and full Conviction of the Certainty of them in our Hearts, so as that it may work in us, a *right Faith*, *Sincere Repentance*, and the *Fruit of good Living*. For to be a Christian indeed, and a *Perfect Man* in Christ Jesus, we must *add to our Faith, Vertue, to Vertue, Godliness*. Our Knowledge of the Christian Doctrine will but enhance our Guilt, if whilst we are improving our Understanding, we do not regulate our Lives, and mend our Manners too.

The way to do *both* with Success, is to place Religion not so much in *hearing Sermons*, as in *reading the Scriptures*, and *saying our Prayers*, to come to this *Beauty of Holiness*, *this Representative Choir of Angels*, not out of Course or Custom, but Zeal and Conscience; to come to Church, not *Occasionally*, but *Constantly*. At the same time that we join together in Publick Prayers, to participate together of the Holy Sacrament also: And in a word, to be as attentive to the *Reader*, as the *Preacher*, and to a Chapter from the *Desk*, as to a *Sermon* from the *Pulpit*.

Upon the whole matter, we cannot truly edify our Souls, but under a *Lawful Ministry* because it is impossible for God

to

to ſet his Seal to a Lie, or to give his Bleſſing but to Means which are juſt and warrantable. The *means of Grace*, are the *Word*, *Sacraments*, *Preaching* and *Prayer*, and theſe muſt be adminiſtred by Perſons qualifi'd and call'd by God to diſpenſe the ſame; to receive Benefit therefore by them, we muſt conſtantly attend on our *Paſtors* without Prejudice, or Preferring one Miniſter before another. Which is the Second thing we are to conſider, as uſeful to help our *Edification.*

We muſt conſider, that the Holy Scriptures recommend all Vertues, and condemn all Vices, ſuch as *Drunkenneſs*, *Adultery*, *Fornication*, *Avarice*, *Schiſm* and *Diviſions*. And tho' the Miniſters of the Goſpel are to tell Men plainly that unleſs they repent of theſe things, they muſt Periſh; yet you know, by too ſad Experience, that if they do in this Caſe diſcharge their Duties faithfully, they are ſo unhappy as to be too frequently branded with the odious Character of a *railing*, *uncharitable*, and *buſie Sett* of *Men*, as if there were no ſuch Sins in the World. This is no new thing; for even St. *Paul*, as we have heard in the *ſecond Leſſon* of this Day, was tax'd by *certain lewd Fellows*

lows of the baſer ſort, with being *the Perſon that turn'd the World upſide down*, Acts 17. 5. this is ſuch an unaccountable Prejudice, that it ought not to be once nam'd among reaſonable Men, much leſs among Chriſtians. But there is another excuſe, which many Ignorant and lukewarm People make uſe of, to Juſtifie their Contempt of their proper Miniſters, *viz.* they pertly tell us, *that the Miniſters themſelves are divided, and they know not who are in the right, and therefore to be ſafe, reſolve to join to none; leſt if they did to any, they ſhould fall into the ſame Error with them.*

But ſince we are all the *Miniſters* of *Chriſt*, and equally concerned in the ſame common Salvation, ſo ought Men to account of us *equally*, as the *Stewards of the Myſteries of the Grace of God*; and no difference in Opinion between our Teachers, ought to alienate our Affections from any of *them*, or can juſtifie our withdrawing our ſelves from our Attendance on their *Labours*. For we read that even the Apoſtles themſelves had Contentions about ſome Indifferent Matters among them for a ſeaſon. St. *Paul, withſtood* St. *Peter to his Face*; himſelf teſtifies it, and the Contention between him and *Barnabas was ſo great, that they parted aſunder*; and yet

theſe

these Differences did not exempt their Converts from that Obedience, Love and Esteem they ow'd them for their Works sake: *Who then*, Brethren, *is Paul, or who is Apollo?* Who is this Person, or that, but Ministers, as the Lord hath given to every *one to profit withal.* Christ is not divided; we are all equally his Ambassadours, though plac'd in different Order and Stations, *so Ministring to one another as every one hath received the gift of the manifold Grace of God; who call'd in the Church, First Apostles, Secondly Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ; till we all come into a perfect Man, into the measure of the Stature of the Fulness of Christ.* But if notwithstanding, when we have overcome these Prejudices, we shall afterwards complain we cannot profit by some Ministers, by reason of their Weakness, or Natural Incapacity; give me leave then to observe further, that this is, because we place too much of our Religion in hearing Sermons, and hardly nothing of it in doing after them. If we attended more duly on the Service of the Church, with Seriousness, Reverence and Attention, we should Edify more by that, than by all the most fluent

Discourses

Diſcourſes we hear, how many ſoever they be. For our *Liturgy* is of its ſelf ſufficient to Edify our Souls, becauſe there is not any Article of Faith, nor any Moral Duty, but what is contain'd and uſefully apply'd in one part or other of our excellent Liturgy.

Another reaſon, why we ſhould prefer the *Liturgy* to Preaching is, becauſe it contains thoſe Excellent Prayers, all admirably fitted to our particular *wants*, which being frequently offer'd to God will not fail to bring down to us, *that are Doers of the word, and not Hearers only*, that Grace of God, *which giveth the Increaſe*. So that in very deed, it is but a poor Excuſe for any one, who neglects the Service of the Church, *to ſay he cannot Edify by the Preacher*, ſeeing the Church hath a Remedy for it, if his Complaint be juſt; and if it be not, the fault is not then in the Miniſter, but in himſelf. In a word, let a Man come to all the Parts of our *Liturgy*, but with an Humble, Teachable, and an unprejudic'd Heart, he may Edify very well by the meaneſt of thoſe that attend at *God's Altar*, even though he ſhould do nothing more than join with him in the Publick Service of the Church.

F I N I S.

A LIST OF THE Subscribers Names.

A.

WIlliam *Awbry* of *Brecon*, Esq;
Reverend Mr. *Alexander*, Rector of *Colesbourn*.
Reverend Mr. *Astley*, Rector of *Welford*.
Mr. *Robert Adams*, *Monmouth*,

B.

JOhn *Burgh* Esq; 8 Books.
Reverend Mr. *Bell*, Rector of *Weston*.
Reverend Mr. *Bourne*, Vic. of *Norton*, &c.
Mr. *Bond* of *Ailsmore*.
Mrs. *Anne Basset*, *Newport*.
Reverend Mr. *Binsted*, *Glouceſter*.
Charles Brereton, L. L. B. *Gloc.*
Mr. *Tho. Boucher*.
Mr. *John Bullein*, *Eveſham*.

Reve-

Reverend Mr. *Ball*, Rector of *Treleck*.
Mr. *Ballard* of *Monmouth*.
Mr. *Charles Bellamy*.
Mr. *Charles Bridge*.
Mr. *Richard Bygrave*, Lond.
Mr. *Richard Biſhop*, *Gloc*.
Reverend Mr. *Ber. Baker*, Lond. 6 Books.
Mr. *Edm. Bedford*, *Cheapſtow*.

C.

John Carre, Eſq; 6 Books.
Tho. Clifford, Eſq; *Newport*.
William Catchmay Eſq; *Bickſw*.
Reverend Mr. *Tho. Cheſt*, Vic. of *Cheapſtow*.
Mrs. *Sarah Crump*, *Newn*.
Mr. *Croſs*, *Cheapſtow*.
Mr. *Edward Child*, *Eveſham*.
Mr. *Robert Cooks*.
The Rev. Mr. *Clement*, Vic. of *Badgworth*.
William Crosby, Eſq; *Glouceſter*.
Mr. *Croſsley* one of the Sheriffs of *Gloc*.
Mr. *Iſaac Courtier*.
Mr. *Hen. Courtier*.

D.

Price Devereux, Eſq;
Rev. *Daniel Durel*, A. M.
Rev. Mr. *John Dean*, *Worc*.
Mr. *James Davies*, *Mon*.
Mrs. *Mary Davies*, *Cheapſtow*.

Mr.

Mr. *Henry Davies*, *Cheapſtow*
Mr. *Edward Davies*.
Rev. Mr. *William Davies*
Rev. Mr. *Richard Davies*.
Mr. *Davies*, *Cheapſtow* Apothecary.

E.

Reverend *Philip Edwards*, A. M.
Mr. *Tho. Edwards*, *Glouceſter*.
Mr. *Nicholas Field*, *Eveſham*.
Mr. *Ford* of *Radmore*.
Rev. Mr. *Euſtome*, Vic. of *Aberg*.

F.

MR. *Arthur Fiſher*, Lond.

G.

LOrd Viſcount *Gage*, 10 Books.
Mr. *Gethin*, Mercer, *Glouceſter*.
Rverend Mr. *Gregory*, Vic. of *Wotton-Underedge*.
Rev. Mr. *Amos Green*
Captain *George Gough*.
Rev. Mr. *James Griffith*.
Mrs. *Eleanor Gough*.
Mr. *Charles Griffith*, *Newport*.
Mr. *Marmaduke Griffith*.
Rev. Mr. *Jeremy Griffith*.
Captain *John Goſling*, *Cheapſtow*.

H.

LEwis *Harcourt*, Eſq; 6 Books.
Charles Hyet, Eſq; *Glouceſter*.
Rev. Mr. *Herbert*, Vic. of *Saberton*.

Rev. Mr. *Houſe.*
Godfrey Harcourt, Gent.
Rev. *Simon Hughs*, A. M.
Rev. Mr. *Hall* Rector of *Mitchel Dean.*
Rev. Mr. *Hodgson*, Vicar of *Tiddenham.*
Rev. *Tho. Hill*, A. M.
Mr. *Hughs*, Attorney at Law.
Mr. *Henry Herbert*, *Newp.*
Mr. *Lewis Harry.*
Mr. *Edward Hutton*, *Woolaſton.*
Mr. *James Hopkins*
Mrs. *Amy Harcourt*, *Daniel-Park.*
Mr. *William Hooper.*
Mr. *Richard Hugh*, *Mon.*
Mr. *Tho. Hull*, *Eveſham.*
Mr. *George Hopkins.*
Mr. *Tho. Hartland.*
Mrs. *Anne Hill.*
Mrs. *Anne Hayles.*
Mr. *Stephen Harvey*, *Ch.*
Mr. *Robert Harries*, *Abergevenny.*

I.

Walter Jefferies, Eſq;
Mr. *Edward James*, Attorney at Law, *Glouceſter.*
Mr. *William Jones*, Attorney at Law.
Mr. *Tho. Jones*, Bailiff of *Brecon*
Meredith James, Gent.
Mrs. *Heſter James Tiddenham.*
Rev. Mr. *John Jaundrel.*
Mr. *Lewis James*, *Aberg.*
Mr. *Tho. Jeffreys*, *Penroſe*, Mrs.

Mrs. *Mary Jones, Paſtors-Hill.*
Mr. *William James*, Attor. at Law, *Mon.*
Mr. *John Jenkins.*
Mr. *Tho. James*, Town-Clerk, *Brecknock.*
David Jenkins, Gent.
Mr. *Robert James, Mon.*
Mr. *Howel James, Aberg.*
Mr. *John Jones, Newp.*
Mr. *Will. Jew, Eveſham.*
Mr. *John Jane, Cheap.*
Mr. *William James, Aberg.*
Mr. *Lewis James.*
Mr. *Tho. Jeffreys.*

K.

MR. *John King*, Attorney at Law.

L.

REv. Mr. *John Lloyd, Lanygorſe.*
Rev. Mr. *David Lloyd.*
Mr. *John Lloyd, Black-Fryars*, 6 Books.
Charles Lewis, Gent.
Tho. Lloyd of *Griſmond*, Gent.
Mr. *Tho. Lloyd.*
Mr. *William Liſle* of *Longford.*
Mr. *Henry Lewis Higgay.*
Rev. Mr. *R. L.*
Mr. *Tho. Longford*, London.
Mr. *David Lloyd, Brecknock.*
Rev. Mr. *Eraſmus Lewis.*
Mr. *Ch. Lewis.*
Mr. *Richard Lloyd, Black-Fryars.*
Mr. *Tho. Lewis*, Magor
Mr. *Tho. Lewis Caldicot.*

M.

THomas *Maſters*, Eſq; Member of Parliament, 14. Books
Lewis Morgan, Eſq; *Triars.*
Rev. *John Mitchel*, L.L. B. Vic. of *Eveſham.*
The Rev. Mr. *Rich. Mantle*, Rr. of *Bicknor Ang.*
The Rev. *Tho. Mantle*, A.M. Vic. of *Longhope*
Madam *Sarah Montjoy*, *Briſtol.*
Rev. Mr. *Morgan*, Rector of *Kingſtanley.*
Mr. *Francis Morgan*, *Cheapſtow*, Collector of the Cuſtoms.
Mr. *Robert Moor*, N. P. *Glouceſter.*
Mr. *Tho. Moor*, Chirurgeon.
Mr. *Armel Mills* of *Boddington-Court.*
Mr. *Tho. Middleton*, *Newport.*
Mr. *Robert Middleton*, *Eveſham.*
Mr. *Anthony Morgan*, *Abergavenny.*
Mr. *Henry Morgan.*
Mr. *Wa. Morgan.*

N.

REv. Mr. *Newton*, Rector of *Tainton.*
Rev. Mr. *Francis Norris.*
Rev. Mr. *Nat. Nichols.*

O.

ADam *Otley*, Eſq; Regiſter of St. *Davids*

P.

CHarles *Penry*, Eſq;
Jenkin Price, Eſq;
Rev. Mr. *Phipps*, Rect. of *Dunsbone-Abbot.*
Rev. *Francis Pettingal*, Vic. of *Newport.*

Mr.

Mr. *Robert Punter* of *Glouceſter*, Apoth.
Rev. Mr. *Tho. Prothero.*
Mr. *Francis Pettingal*, Sen.
Mr. *Richard Pettingal*
Watſon Powel, Eſq;
Mr. *William Pritchard*, *Monmouth.*
Rev. Mr. *Roger Pickering.*
Mr. *Joſeph Preedy*, *Eveſham.*
Mr. *Richard Price*, *Bredforton.*
Rev. Mr. *Gregory Parry.*
Rev. Mr. *Roger Proſſer*, *Brecon.*
Rev. Mr. *Tho. Powel*, of *Awre.*
Madam *Eliz. Penry.*
Gabriel Powel Penant, Gent.
Mr. *William Parry*, *Aberg.*
Mr. *Daniel Price*, *Abergavenny.*
Mr. *Rice Price* of *Mathway.*
Mr. *Francis Powel* of *Monmouth.*
Hugh Penry, Gent.

R.

John Rea, Gent. of *Monmouth*, 2 Books.
Rev. Mr. *William Robinſon*, Rector of *Mitchel-Troy.*
Thomas Rogers Gent. London.
Mr. *Peter Roberts.*
Mr. *Rowland Rees*, of St. *Brides.*
Mr. *Abr. Rudhal* Jun. *Glouceſter.*
Mr. *Samuel Rowles* of *Arlingham.*
Mr. *Joſeph Ridgway.*
Mr. *Tho. Richards.*
Mr. *Samuel Rogers*, *Aberg.*
Mr. *Samuel Roads*, *Fleet-Street*, Lond.
Mrs. *Anne Roberts.*

S.

S.

James Springet, Esq;
Rev. Mr. *Smith*, Vic. of *Froster.*
Rev. Mr. *Tho. Smith*, Vic. of *Wolford.*
Caple Scudamore of *Glouceſter*, Gent.
Mr. *Edward Skinn*, Attorney at Law.
Rev. Mr. *Jacob Shawd.*
Mr. *Benjamin Shaw*, *Caerdiff.*
Mrs. *Mary Saunders.*
Mr. *William Serjeant.*
Mr. *John Synar.*

T.

Rev. Mr. *Taylor* of *Leonards Stanley.*
Rev. Mr. *Roger Thomas.*
Rev. Mr. *Hempleby Thomas*, *Oxon.*
Mr. *Francis Taylor*, *S. Littleton.*
Mr. *John Triſtram.*
Mr. *William Thomas*, *Brecknock*
Tho. Thompſon, Gent.
Rev. Mr. *Tyrer*, Rector of *Hope-Manſel.*
Rev. Mr. *John Thomas.*

U.

Mr. *Rice Vaughan* of *Brecon*, Sup. of Exciſe.
Mr. *Thomas Vaughan*, *Monmouth.*

W.

W.

Thomas Wilks, D. D. Fellow of *Trinity-College Oxon*, 6 Books.
Rev. Mr. *Wells*, Vic. of *Presbury Gloc.* 6 Books
Daniel William, Doctor of Phyſick.
John Walter, of *Perſfield*, Eſq;
Penry William Penſont, Eſq ;
Rev. Mr. *Moſes Williams.*
Rev. Mr. *White* of *Newnham*, 2 Books.
Rev. Mr. *George Wall*, Vic. of *Chedworth*
Rev. Mr. *George White*, Rector of *Rendcomb*
Rev. Mr. *Richard Williams.*
Henry Williams, Jun. Gent.
Mr. *Walter Watkins* of *Crickadern.*
Mr. *James Wood* of *Glouceſter*, Mercer.
Mr. *John Web*, Attorney at Law.
Mr. *Henry Wilſon*, Vintner.
Mr. *Samuel Worrel* N.P. and Proct. of *Gloc.*
Mr. *Edward Williams*, *Brecknock.*
Mr. *David Williams.*
Mr. *Henry Williams*, Jun.
Mr. *Henry Williams* Off. of Exc.
Madam *Anne Wynne*, 2 Books.
Rev. Mr. *George Williams.*
Mr. *Elms Walter.*
Rev. Mr. *Thomas Williams*, of *Abercamlys.*
Mr. *John Williams*, *Newport.*
Mr. *Thomas Williams*, *N.*

Mr.

Mr. *John Williams*, Off. of Excise.
Madam *Mary Wallers*.
Rev. Mr. *William Williams*, *Weston*.
Edward Williams, Gent. 6 Books.
Mr. *Henry Williams*, *Brecon*.
Mr. *William Welch*.
Mr. *Roger Williams*, *Monm*.
Mr. *Tho. Williams*, *Cum*.
Mr. *John Walker*, *South Littleton*.

Y.

Charles Yate of *Arlingham*, Esq; 5 Books.
Mr. *Yate* of *Longhope*, 2 Books.
The Rev. Mr. *Yate*, Rector of *Dorsington*.
Mr. *Joseph Yen* of *Longhope*.

Above 60 Subscribers more, whose Names, at their Request, are not here inserted.

FINIS.

Errata,

PRef. instead of *Western*, Read *Northern Parts*, &c.
Page 50. instead of *Father's* Read *Father*.